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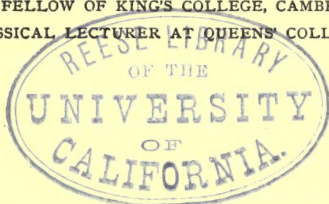
ARISTOPHANES

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THE WASPS

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MAIN

INTRODUCTION TO THE WASPS.

THE play of *The Wasps* was exhibited in the spring of B.C. 422, in the archonship of Aminias, probably at the Lenaeon festival. It gained the second prize, a play called *Προάγων* being first, and one of Leucon called *Πρέσβεις* third.

According to the Greek "Didascalies" it was exhibited in the name of Philonides; and these, as Ranke thinks, are upon the whole the safest guides. He therefore infers that Aristophanes on account of his failure with the *Clouds* returned to his old plan of sheltering himself behind another name, and that the *Proagon*, as well as the *Wasps*, was a play of Aristophanes. On the other hand Richter (who has investigated and edited this play with great care) considers the Didascalies untrustworthy, especially this one; and assigns the *Wasps* to the Great Dionysia, the *Proagon* to the Lenaea. Philonides, he thinks, was merely the principal actor. But this is a matter of no great moment as far as the *Wasps* is concerned; since, whether Philonides were nominal author or actor, Aristophanes was doubtless known to be the real author as well as he is now.

In the *Proagon* Euripides was ridiculed: in the *Wasps* the Athenian litigiousness is the object of satire. According to Ranke, with the *Clouds* ends the first period of Aristophanes' dramatic poetry. And this is a convenient division, borne out in a great measure by a change in the poet's style. For though he is still tolerably consistent, attacking Cleon and the

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litigious spirit which he had before ridiculed (e.g. *Nub.* 208), yet his style seems less strict and severe: there is more of the ludicrous, more broad fun. And therefore naturally there is less completeness and connexion of parts in this play. It is not so political as the *Knights*, not so personal as the *Clouds*. The *Wasps*, in fact, consists of two distinct parts: the first, which contains the madness of the old dicast and the ridiculous means used to cure him, ending with the parabasis; the second, in which he is converted to fashionable life, being as it were an afterpiece, and deemed by some critics unnecessary. Thus Schlegel calls the *Wasps* Aristophanes' feeblest play; and few critics rank it very high. But it may be said in defence of our poet, that the last scenes form a very striking contrast to the early part, and so enhance its effect. They are perhaps drawn out to a somewhat tedious length, but possibly some certain time had to be filled up. And Aristophanes, after exposing the absurdities of a life devoted to the law-courts, may well have meant to shew the evil of the other extreme—probably too common among the young fashionables at Athens—in the tipsy frolics of the old ex-juryman. Weak in connexion and plot the play may be, but it is brilliant and amusing in particular scenes.

The *Wasps* gave to Racine the idea of *Les Plaideurs*, and several whole scenes may be compared with advantage. On the details of Athenian law, with which the play abounds, Schoemann, Richter in his long and elaborate Prolegomena, and the Dictionary of Antiquities, furnish ample information.

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*Dindorf.**Meineke.*

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1167	γῆρα	γῆρως
1168	ὑποδυσάμενος	ὑποδησάμενος
1169	διασαλακῶνισοι	διασαικῶνισον
1172	δοθιῇνι	Δοθιῇνι
1190	ἐμάχετό γ' αὐτίκα	ἄρ' ἐμάχετ' αὐτίκα
1193	λαγόνας τε	καὶ λαγόνα
1195	πῶς δ' ἂν	πῶς ἂν
1208	προσμάνθανε	προμάνθανε
1219	αὐλητρὶς	αὐλητρὶς
1222	σκόβλι' ὅπως δεξει καλῶς	σκόβλια πῶς δέξει; Φ. καλῶς
1223	ἄλληθες, ὡς οὐδεὶς	ΒΔ. ἄλληθες; Φ. ὡς οὐδ' εἰ
1225	δέξει	δέξαι
1226	ἐγένετ' Ἀθηναῖος	Ἀθηναῖός γε
1227	κλέπτῃς	ὡς σὺ κλέπτῃς.
1228	τοῦτ' ἐλ σὺ δράσεις; π.	τοῦτ' εἰ σὺ δράσεις, π.
1231	ἕτερον ἄσομαι	ἕτερ' ἀντάσομαι
1239	τοῦτ'...ἐγώ.	om.
1244	κᾶτ' ἄσεται	κἀντάσεται
1245	βίαν	βίον
1248	δὴ διεκόμισας	νῇ Δί' ἐκόμπασας
1252	μεθυσθῶμεν	μεθύωμεν
	μηδαμῶς	μὴ, μηδαμῶς
1262	ἀποίχεται	ἀπέρχεται
1268	ροῖās	ῥοās
1274	ἐλάττων	ἐλαττων
1287	οὐκτὸς	ἐκτὸς
1303	ὑβριστότατος	ὑβρίστατος
1305, 6		inverso ordine legit
1310	ἄχυρῶνας	ἄχυρμόν
1324	ὅδ' δὲ δὴ καὶ	ὅδ' δὲ καὐτὸς
1338	ἀνέχομαι	οὐκέτ' ἀνέχομαι
1339	λαίβοι αἰβοῖ	αἰβοῖ
1349	* * ποῦ'στιν	ποῦ'στιν ἡμῖν
1350	αὐτ'	ταῦτ'
1356	νῆδιον	νῆλδιον
1360	καὐτὸς ἐπὶ	καὐτός· ἐπὶ
1380	νομίσας	νομίσας σ'

*Dindorf.**Meineke.*

1387	νή...Ὀλυμπίαν	om.
1391	καπιθήκην	καπιθήκας
1414	πρὸς ποδῶν	προσπολῶν
1418	καλέσῃς	καλέσῃ
1423	δευρὶ πρότερον, ἐπιτρέπεις	δευρὶ· πρότερον ἐπιτρέπεις
1432	οὕτω...Πιττάλου	post v. 1440 locat.
1434	αὐτὸς	οὗτος
1443	ἐγὼ σε	ἐγωγε
1449	ἀπολῶ σ'	ἀπόλοι'
	τοῖσι	τοῖς σοῖς
1454	πείσεται τι	τι μεταπεσεῖται
1461	μετεβάλλοντο	μετεβάλοντο
1473	κατακοσμήσαι	κατακομῆσαι
1481	διορχησόμενος	διορχησάμενος
1487	ῥύμης	ῥύμης
1507	οὐδέν γ'	οὐδέν
1510	πιννοτήρης	πιννοτήρης
1514	ψῆυρέ	μοι· σὺ δὲ
1519	θαλασσίοιο	θαλασσίου θεοῦ



ΤΠΟΘΕΣΙΣ.

I.

Φιλοκλέων Ἀθηναῖος φιλόδικος ὦν τὴν φύσιν ἐφοίτα περὶ τὰ δικαστήρια συνεχῶς. Βδελυκλέων δὲ ὁ τούτου παῖς ἀχθόμενος ταύτῃ τῇ νόσῳ καὶ πειρώμενος τὸν πατέρα παύειν, ἐγκαθεύρας τοῖς οἴκοις καὶ δίκτυα περιβαλὼν ἐφύλαττε νύκτωρ καὶ μεθ' ἡμέραν. ὁ δὲ ἐξόδου αὐτῷ μὴ προκειμένης ἔκραζεν. οἱ δὲ συνδικασταὶ αὐτοῦ σφῆξιν ἑαυτοὺς ἀφομοιώσαντες παρεγένοντο, βουλόμενοι διὰ ταύτης τῆς τέχνης ὑποκλέπτειν τὸν συνδικαστὴν· ἐξ ὧν καὶ ὁ χορὸς συνέστηκε καὶ τὸ δράμα ἐπιγέγραπται. ἀλλ' οὐδὲν ἤνουν οὐδὲ οὔτοι. πέρας δὲ τοῦ νεανίσκου θαυμάζοντος τίνος ἔνεκα ὁ πατὴρ οὕτως ἡττηταὶ τοῦ πράγματος, ἔφη ὁ πρεσβύτης εἶναι τὸ πρᾶγμα σπουδαῖον καὶ σχεδὸν ἀρχὴν τὸ δικάζειν. ὁ δὲ παῖς ἐπειράτο τὰς ὑποψίας ἐξαιρεῖν τοῦ πράγματος, νοουθετῶν τὸν γέροντα. ὁ δὲ πρεσβύτης μηδαμῶς νοουθετούμενος οὐ μεθίει τοῦ πάθους· ἀλλ' ἀναγκάζεται ὁ νέος ἐπιτρέπειν φιλοδικεῖν, καὶ ἐπὶ τῆς οἰκίας τούτου ποιεῖ, καὶ τοῖς κατὰ τὴν οἰκίαν δικάζει. καὶ δύο κύνες ἐπεισάγονται πολιτικῶς παρ' αὐτῷ κρινόμενοι· καὶ κατὰ τοῦ φεύγοντος ἐκφέρειν συνεχῶς τὴν ψῆφον μέλλων ἀπατηθεὶς ἄκων τὴν ἀποδικάζουσαν φέρεи ψῆφον. περιέχει δὲ καὶ δικαιολογίαν τινὰ τοῦ χοροῦ ἐκ τοῦ ποιητοῦ προσώπου, ὡς σφῆξιν ἐμφερεῖς εἰσὶν οἱ τοῦ χοροῦ, ἐξ ὧν καὶ τὸ δράμα. οἱ ὅτε μὲν ἦσαν νέοι, πικρῶς ταῖς δίκαις ἐφήδρευον, ἐπεὶ δὲ γέροντες γεγónασι, κεντούσι τοὺς κέντροις, ἐπὶ τέλει δὲ τοῦ δράματος ὁ γέρων ἐπὶ δειπνον καλεῖται, καὶ ἐπὶ ὕβριν τρέπεται, καὶ κρίνει αὐτὸν ὕβρεως ἀρτόπωλις· ὁ δὲ γέρων πρὸς αὐτὸν καὶ ὀρχησιν τρέπεται, καὶ γελωτοποιεῖ τὸ δράμα.

Τοῦτο τὸ δράμα πεποίηται αὐτῷ οὐκ ἐξ ὑποκειμένης ὑποθέσεως, ἀλλ' ὥσανεὶ γενομένης· πέπλασται γὰρ τὸ ὅλον. διαβάλλει δὲ Ἀθηναῖους ὡς φιλοδικούντας, καὶ σωφρονίζει τὸν δῆμον ἀποστῆναι τῶν δικῶν. καὶ διὰ τοῦτο καὶ τοὺς δικαστὰς σφῆξιν ἀπεικάζει κέντρα ἔχουσι καὶ πλῆττουσι. πεποίηται δ' αὐτῷ χαριέντως. ἐδιδάχθη ἐπὶ ἄρχοντος Ἀμεινίου διὰ Φιλωνίδου [ἐν τῇ πθ' Ὀλυμπιάδι]. β' ἦν, εἰς Λήμνια. καὶ ἐνῖκα πρῶτος Φιλωνίδης Προαγώνι, Λεύκων Πρέσβεισι τρίτος.

II.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Φιλοῦντα δικάζειν πατέρα παῖς εἶρας ἄφνω αὐτός τ' ἐφύλαττεν ἔνδον οἰκέται θ', ὅπως μὴ λανθάνῃ μὴδ' ἐξῆλθῃ διὰ τὴν νόσον. ὁ δ' ἀντιμάχεται παντὶ τρόπῳ καὶ μηχανῇ. εἴθ' οἱ συνήθεις καὶ γέροντες, λεγόμενοι σφῆκες, παραγίνονται βοηθοῦντες σφόδρα ἐπὶ τῷ δύνασθαι κέντρον ἐνιέναι τισὶ φρονούντες ἱκανόν. ὁ δὲ γέρων τηρούμενος συμπίθεται ἔνδον διαδικάζειν καὶ βιοῦν, ἐπεὶ τὸ δικάζειν κέκρικεν ἐκ παντὸς τρόπου.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΙΑ

ΣΩΣΙΑΣ } οἰκέται Φιλοκλέωνος.
ΞΑΝΘΙΑΣ }
ΒΔΕΛΤΚΛΕΩΝ.
ΦΙΛΟΚΛΕΩΝ.
ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΣΦΗΚΩΝ.
ΠΑΙΔΕΣ.
ΚΤΩΝ.
ΑΡΤΟΠΩΛΙΣ.
ΧΑΙΡΕΦΩΝ, κωφὸν πρόσωπον.
ΚΑΤΗΓΟΡΟΣ.

ΣΦΗΚΕΣ.

ΣΩΣΙΑΣ

ΟΥΤΟΣ, τί πασχεις, ὦ κακόδαιμον Ξανθία;

ΞΑΝΘΙΑΣ

φυλακὴν καταλύειν νυκτερινὴν διδάσκομαι.

ΣΩΣΙΑΣ

κακὸν ἄρα ταῖς πλευραῖς τι πρῶφειλες μέγα.
ἄρ' οἴσθ' ἄλλ' οἶον κνώδαλον φυλάττομεν;

ΞΑΝΘΙΑΣ

οἶδ'· ἄλλ' ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι.

5

1—53. Xanthias and Sosias, who are set to watch Philocleon, tell each other their troubles and their dreams.

2 φυλακὴν καταλύειν.] Cf. Arist. *Polit.* v. 8, ἵνα φυλάττωσι καὶ μὴ καταλύωσιν, ὥσπερ νυκτερινὴν φυλακὴν, τὴν τῆς πόλεως τήρησιν. As this verb is used in many phrases, with βίον, πόλεμον, εἰρήνην, βουλήν, and other nouns, it may probably have been with φυλακὴν the common word for coming off guard when relieved. Hence Xanthias in his sleepiness says, 'Oh! I am just taking a lesson at coming off guard.' The watchman in Aesch. *Agam.* 12—17, is described as suffering from his long watch, and having a hard task to keep off sleep.

3 πρῶφειλες.] 'You had then an old score to pay off on your sides (when you allowed yourself to become sleepy, for it is they that will

suffer if you sleep).' The imperfect is far preferable to the present tense here. The MSS. have προῦφειλες, and the scholiast says, ἐχρεώσταις τι κακὸν ταῖς πλευραῖς σου καὶ ἀποδοῦναι θέλεις.

4 κνώδαλον.] Cf. *Lysistr.* 476, τί ποτε χρησόμεθα τοῖσδε τοῖς κνωδάλοισι; said of women. There seems to be hardly an animal to which κνώδαλον cannot be applied; and no one English equivalent for it as a term of abuse; for we should vary the species of animal to suit the circumstances. Thus, here we might render it 'serpent,' with reference to the dicast's wiliness, and power of wriggling away: in the *Lysistrata* (looking to the context), 'these very hornets.'

5 ἀπομερμηρίσαι.] Only used (as far as lexicons tell) here. μερμηρίζειν is common in Homer. μέρμηρα ἢ μέριμνα καὶ ἡ φροντίς. Schol.

ΣΩΣΙΑΣ

σὺ δ' οὖν παρακινδύνευ', ἐπεὶ καὶ τοῦ γ' ἐμοῦ
κατὰ ταῖν κόραιν ὕπνου τι καταχεῖται γλυκύ.

ΞΑΝΘΙΑΣ

ἀλλ' ἢ παραφρονεῖς ἐτεὸν ἢ κορυβαντιᾶς;

ΣΩΣΙΑΣ

οὐκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου.

ΞΑΝΘΙΑΣ

τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον.

10

καμοὶ γὰρ ἀρτίως ἐπεστρατεύσατο

Μῆδός τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος·
καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.

ΣΩΣΙΑΣ

κᾶγωγ' ἀληθῶς οἶον οὐδεπώποτε.

6 σὺ δ' οὖν, κ.τ.λ.] Sosias tells Xanthias to chance it, for that he can sympathize with him, being also sleepy. This wakes up Xanthias to see the madness of going to sleep, and he in turn rouses his comrade.

8 κορυβαντιᾶς.] For the Corybantic rites the curious may consult Lucret. II. 610, &c.

In Timaeus' Lexicon to Plato, παρεμβαλεῖσθαι καὶ ἐνθουσιαστικῶς κινεῖσθαι is the explanation. Ruhnken shews that the word is used 'of those who are afflicted with sleeplessness and hear a sound of flutes in their ears,' from Plato, *Legg.* 790, and elsewhere. Hence the answer of Sosias: 'No, it is no sleepless frenzy, no frenzy like that of the Corybantes, who cannot get rid of the din of the flutes, &c. of their orgies, but rather a sleep that takes me.'

9 Σαβαζίου.] A Thracian name of Dionysus, whose priests were called in Thrace Σαβοί. Schol. Sosias goes abroad for his god of sleep, since Xanthias had spoken of a foreign or Phrygian frenzy in κορυβαντιᾶς.

10 βουκολεῖς.] Sc. τρέφεις: not an uncommon use. It is very doubtful whether (as L. and S. suggest) there is any allusion to the god's *tauriform* worship. ποιμαίνειν ἔρωτα (Theocr.) is an analogous phrase. The notion of 'feeding, keeping, tending,' seems to pass into that of 'gently managing,' even with some deceit implied, as in *Ecc.* 81, βουκολεῖν τὸ δῆμιον, and (probably) in *Pac.* 153.

11 ἐπεστρατεύσατο.] Cf. Eur. *Med.* 1185, διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύσατο, and Eur. *Hipp.* 535, ἔρως, ἔρως, δ' κατ' ὁμμάτων στάξεις πόθον, εἰσάγων γλυκεῖαν ψυχᾷ χάριν οἷς ἐπιστρατεύσῃ. With which last Bergler compares v. 8, κατὰ ταῖν κόραιν κ.τ.λ.

12 Μῆδος] Median, i. e. barbarian and foreign, because the other had talked of Sabazius, a foreign god. But an 'invasion by Medes' would be a natural phrase for a Greek.

νυστακτῆς.] Probably the pair nod, and act sleepiness. Whether they get their dreams in the intervals of this their dialogue, or had them before the play began, is uncertain.

ἀτὰρ σὺ λέξον πρότερος.

ΞΑΝΘΙΑΣ

ἐδόκουν αἰτὸν

15

καταπτάμενον ἐς τὴν ἀγορὰν μέγαν πάνυ
 ἀναρπάσαντα τοῖς ὄνυξιν ἀσπίδα
 φέρειν ἐπίχαλκον ἀνεκὰς ἐς τὸν οὐρανὸν,
 κᾶπειτα ταύτην ἀποβαλεῖν Κλεώνυμον.

ΣΩΣΙΑΣ

οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος.

20

ΞΑΝΘΙΑΣ

πῶς δῆ;

ΣΩΣΙΑΣ

προερεῖ τις τοῖσι συμπόταις λέγων,
 ὅτι ταυτὸν ἐν γῇ τ' ἀπέβαλεν κἂν οὐρανῷ

16 καταπτάμενον.] Brunck, Meineke, and Hirschig adopt the form καταπτόμενον as stricter Attic. Yet in *Ach.* 865 Meineke retains προσ-έπτανθ' οἱ κ. ἀ., saying, 'consulto servavi h. l. formam poeticam.' But why there, and not here? especially since (as Richter says) the slave is telling his dream in rather epic or high-flown style. Cobet says, 'In comœdia ἐπτόμην locum habet; ἐπτόμην ubi supra soccum oratio adsurgit.'

18 ἐπίχαλκον.] This is added (as the scholiast says) to make it clear that it is a shield, not a serpent, that is meant; which last would be the more natural sense to take ἀσπίς in, for eagles carry off snakes rather than shields. And the scholiast adds his opinion that the word for shield was derived from the word for snake, because snakes when asleep coil themselves round in many circles, and the ancient shields were circular. But, as far as we can see from the Greek authors that we have, ἀσπίς, 'shield,' seems older than the other ἀσπίς.

19 κᾶπειτα ταύτην ἀποβαλεῖν Κ.] 'And then threw this same shield down—becoming Cleonymus.' The dream might have ended at ἀποβα-

λεῖν, but Cleonymus, for the sake of a hit at his cowardice, is suddenly put in the eagle's place.

20 γρίφον.] παροιμίον ζητήματος, Schol. 'Cleonymus then turns out for all the world like a riddle.'

21 πῶς δῆ;] Bentley's arrangement of the speakers here is rightly accepted by most editors.

προερεῖ.] The vulg. προσερεῖ can hardly stand with the dative. Cobet's προτενεῖ would do. προβαλεῖ is rather suggested by the scholiast's τὰ ἐν τοῖς συμποσίοις προβαλλόμενα αἰνιγματώδη ζητήματα. Cf. *Nub.* 757, ἀλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιόν. προφέρει, as closer to MSS. προσερεῖ, might be read.

22 ὅτι.] This need not be ousted in favour of τί. Riddles were put forward in a positive form. See Samson's riddle in *Judges* xiv. 14, 'Out of the eater came forth meat, and out of the strong came forth sweetness.' In the same way is the riddle of the Sphinx propounded: ἐστὶ δίπουν ἐπὶ γῆς καὶ τέτραπον, κ.τ.λ. So here one guest propounds (προφέρει) to his fellows, 'that there is one and the same beast which threw away the shield (or snake) in heaven, earth, and ocean.' The alteration to τί is grounded on

κὰν τῇ θαλάττῃ θηρίον τὴν ἀσπίδα;

ΞΑΝΘΙΑΣ

οἴμοι, τί δῆτά μοι κακὸν γενήσεται
ἰδόντι τοιοῦτον ἐνύπνιον;

ΣΩΣΙΑΣ

μὴ φροντίσης.

25

οὐδὲν γὰρ ἔσται δεινὸν, οὐ μὰ τοὺς θεοὺς.

ΞΑΝΘΙΑΣ

δεινὸν γέ τοῦστ' ἄνθρωπος ἀποβαλὼν ὄπλα.
ἀτὰρ σὺ τὸ σὸν αὖ λέξον.

ΣΩΣΙΑΣ

ἀλλ' ἐστὶν μέγα.

περὶ τῆς πόλεως γὰρ ἐστὶ τοῦ σκάφους ὅλου.

ΞΑΝΘΙΑΣ

λέγε νυν ἀνύσας τι τὴν τρόπιν τοῦ πράγματος.

30

ΣΩΣΙΑΣ

ἔδοξέ μοι περὶ πρῶτον ὕπνον ἐν τῇ πυκνῇ
ἐκκλησιάζειν πρόβατα συγκαθήμενα,
βακτηρίας ἔχοντα καὶ τριβώνια·
κᾶπειτα τούτοις τοῖσι προβάτοις μούδόκει
δημηγορεῖν φάλαйна πανδοκεύτρια,

35

the supposition that the riddle ought to begin in the orthodox English fashion, with a Why or a What. ἀσπίς would sound ambiguous in the riddle till the answer was seen.

25 τοιοῦτον.] With τοιοῦτ' ἐν. the οἱ in τοιοῦτ' would have to be scanned long: which is not so well; for the υ in ἐνύπνιον should certainly be short. Cf. *Eq.* 940, and the note there on ἐναποπνιγείης.

27 δεινὸν γέ.] Xanthias takes up the word δεινὸν more in its sense of 'monstrous, strange,' than 'to be feared,' as Sosias had meant it. But 'terrible' will tolerably do duty for both senses.

29 σκάφους.] Cf. Aesch. *S. C. Theb.* 2, ὅστις φυλάσσει πρᾶγος ἐν

πρύμνῃ πόλεως οἶακα νομῶν: and Soph. *Antig.* 190, ταύτης ἐπὶ πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα. Xanthias, to keep up the metaphor, asks for the 'keel' of the matter. ὡσανεὶ ἔλεγε τὴν ῥίξαν, Schol., because the keel was laid first. If there is allusion to τρόπον (as Bergler thinks), the equivoque might be kept by 'let us get at once to the bottom of the matter.'

33 βακτηρίας κ. τριβ.] Apparently the usual equipment of the older men. Cf. vv. 117, 1131, and *Ach.* 184, 343; also *Nub.* 541.

34—36. The Athenians listen like silly sheep to a devouring monster.

35 πανδοκεύτρια.] πάντα δεχομένη, Schol. Cf. *Eq.* 238, φάραγγα καὶ χάρυβδιν ἀρπαγῆς. The word

ἔχουσα φωνὴν ἔμπεπρημένης ὕος.

ΞΑΝΘΙΑΣ

αἰβοί.

ΣΩΣΙΑΣ

τί ἔστι;

ΞΑΝΘΙΑΣ

παῦε παῦε, μὴ λέγε·

ᾧξει κακιστον τὸν ὑπνιον βύρσης σαπρᾶς.

ΣΩΣΙΑΣ

εἶθ' ἢ μιὰ φάλαιν' ἔχουσα τρυτάνην
ἴστη βόειον δημόν.

ΞΑΝΘΙΑΣ

οἷμοι δείλαιος·

τὸν δῆμον ἡμῶν βούλεται διστάναι.

ΣΩΣΙΑΣ

ἔδόκει δέ μοι Θέωρος αὐτῆς πλησίον
χαμαὶ καθίσθαι, τὴν κεφαλὴν κόρακος ἔχων.
εἶτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας·

usually means 'hostess' (as in *Ran.* 114); here it is 'receiver general of all bribes,' perhaps 'one who never shuts the door 'gainst those who come and pay their score.'

36 ἔμπεπρημένης.] ἔμπεφυσμένης καὶ παχείας, Schol., 'of a fat, bloated sow.' But MSS. R, V, have ἔμπεπρημένην, ἔμπεπρησμένην. Whether 'inflamed voice' or 'inflated' be better, is doubtful. Either is curious. Richter renders the common text, 'the voice of a singed sow.' But the time after the singeing is an odd one to choose for describing the animal's voice. Cleon's voice Aristophanes elsewhere calls κυκλοβόρου φωνήν, and φωνήν χαράδρας δλεθρον τετοκυίας (*Eg.* 137, *Vesp.* 1034).

38 βύρσης.] With reference to Cleon's trade, see *The Knights*, passim.

40—41 δημόν...δῆμον.] A similar play on the word is in *Eg.* 954, where Demus' seal is δημοῦ βοείου θρίον ἐξωττημένον. Whether βόειον here implies ἀναίσθητον, as a scholiast says, is very doubtful. I know of no such use of βόειος. Some pun on 'fat of bull's flesh,' and 'John Bull' might be suggested as a modern equivalent.

41 διστάναι.] There is no need to fix on any particular disturbance for this 'setting the people by the ears.' The pun on ἰστάναι, 'to weigh,' and διστάναι is the chief thing aimed at.

44 τραυλίσας.] Alcibiades' lisp is mentioned by Plutarch. οἱ δὲ τραυλοὶ τὸ λ ἀντὶ τοῦ ρ λέγουσιν. Schol. It was perhaps affectation. 'Labdacismum, quem scriptores notant in Alcibiade, deliciis, non naturae tribuendum arbitror.' Erasmus,

όλας; Θεώλος τὴν κεφαλὴν κόλακος ἔχει.

45

ΞΑΝΘΙΑΣ

ἰρθῶς γε τοῦτ' Ἀλκιβιάδης ἐτραύλισεν.

ΣΩΣΙΑΣ

οὐκουν ἐκεῖν' ἀλλοκοτον, ὁ Θεώρος κόραξ
γιγνόμενος;

ΞΑΝΘΙΑΣ

ἥκιστ', ἀλλ' ἄριστον.

ΣΩΣΙΑΣ

πῶς;

ΞΑΝΘΙΑΣ

ὅπως;

ἄνθρωπος ὦν εἴτ' ἐγένετ' ἐξαίφνης κόραξ·
οὐκουν ἐναργὲς τοῦτο συμβαλεῖν, ὅτι
ἀρθεῖς ἀφ' ἡμῶν ἐς κόρακας οἰχῆσεται;

50

ΣΩΣΙΑΣ

εἴτ' οὐκ ἐγὼ δούς δύ' ὀβολῶ μισθώσομαι
οὕτω σ' ὑποκρινόμενον σοφῶς ὀνειράτα;

ΞΑΝΘΙΑΣ

φέρε νυν κατεῖπω τοῖς θεαταῖς τὸν λόγον,

Collog. de Rect. Pron. Similar affectation in the way of drawls and lazy slurring of the liquids is not unknown among the Alcibiadeses of our own time.

45 Θεώλος.] As if from Θεός and ἄλλυμι: cf. v. 418, Θεώρου θεοισεχθρία.

46 ἰρθῶς γε.] Alcibiades' lisp led him to Theorus' right name, κόλαξ. An epigram is quoted from the Anthology: Ρῶ καὶ λάμβδα μόνον κόρακας κολάκων διορίζει· λοιπὸν ταῦτ' ὁ κόραξ βωμολόχος τε κόλαξ. τοῦνεκά μοι, βέλτιστε, τόδε ζῶον πεφύλαξο, εἰδὼς καὶ ζώντων τοὺς κόλακας κόρακας: which might be freely imitated: 'Twixt *fowls* and *fools* in northern tongue small difference is heard: There's chattering fowls, and prating

fools; the man's much like the bird. And those who of this feather be, 'twere best, my friend, to shun, Sure that for any useful end such fowls and fools are one.'

51 ἐς κόρακας.] To the point perhaps is Diogenes' apophthegm: κρεῖττον ἐστὶν ἐς κόρακας ἀπελθεῖν ἢ ἐς κόλακας. 'Better join the fowls than the fools.' Here 'it is plain that we shall lose him, and the *fowls*' (pronounced 'fules') will get him.'

53 οὕτω σ' ὑπ.] This (for vulg. οὕτως) commends itself. It is due to Geel and Bergk, and adopted by Richter.

53 ὑποκρινόμενον.] Cf. Hom. *Od.* XIX. 535, 555, for exactly the same use.

54—135. Xanthias lays the mat-

ὀλίγ' ἄτθ' ὑπειπὼν πρῶτον αὐτοῖσιν ταδὶ,
 μηδὲν παρ' ἡμῶν προσδοκᾶν λίαν μέγα,
 μηδ' αὖ γέλωτα Μεγαρόθεν κεκλεμμένον.
 ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρυ' ἐκ φορμίδος
 δούλω διαρριπτοῦντε τοῖς θεωμένοις,
 οὔθ' Ἑρακλῆς τὸ δεῖπνον ἐξαπατῶμενος,
 οἷδ' αὖθις ἐνασελγαινόμενος Εὐριπίδης·

ter before the audience, praying them not to expect too much, but promising something new. He and his fellow-slave have (he says) to guard for their young master his old father, who is sick of a law fever, is always getting up early, going off to the courts; who dreams of nothing but law-suits, and has a mania for condemning every one. They have tried mild remedies in vain, and now have to shut him up and guard strictly every hole by which he might slip out.

In the opening scene of Racine's *Les Plaideurs* (which indeed is founded on *The Wasps*), Petit Jean's description of his master's doings presents several points of similarity to that of Xanthias.

54 κατέλιπε τ. θ.] So in *Eq.* 36 the matter is put before the audience.

55 ὑπειπὼν.] Used nearly as in *Dem. c. Arist.* 637, καὶ γέγραφε, οὐδὲν ὑπειπὼν ὅπως ἂν τις ἀποκτείνῃ, τὴν τιμωρίαν: where οὐδὲν ὑπ. means 'with no reservation.' Here 'with this short preface or saving clause.' ὑπὸ expresses the quiet insertion of the clause, which is to save them from any after charge of having promised more than they performed.

57 Μεγαρόθεν.] ὡς ποιητῶν ὄντων τινῶν ἀπὸ Μεγαρίδος ἀμύουσιν καὶ ἀφυῶς σκωπτόντων. Schol. who quotes also from Eupolis τὸ σκῶμ' ἀσελγὲς καὶ Μεγαρικὸν σφόδρα. Aristotle (*Poet. c. 3*) says that the Megarians claimed the invention of comedy. In the *Acharnians* the Megarian calls the dressing up of his daughters Μεγαρικὰν μηχανάν.

58 κάρυ' ἐκ φορμίδος.] Such scatterings for a scramble among the audience seem to have been common. Cf. *Plut.* 797, οὐ γὰρ πρεπῶδές ἐστι τῷ διδασκάλῳ ἰσχυρία καὶ τρωγᾶλια τοῖς θεωμένοις προβαλόντ' ἐπὶ τούτοις ἐπαναγκάζειν γελᾶν. Cf. also *Pac.* 962, where Trygaeus does something of the sort, perhaps in parody of other comic writers. In *Nub.* 540—552, Aristophanes disclaims such tricks and repetitions, much as he does here.

60 Ἑρακλῆς.] In the *Alcestis* of Euripides Hercules' unseemly eagerness for his meal is described (v. 753—760, 772—802): and Aristophanes afterwards represents him as greedy when in Hades: cf. *Ran.* 549, &c. Hence Ἑρακλῆς ξενίζεται had passed into a proverb of any one impatient. But there is probably a reference here to some particular exhibition of Hercules missing his meal, either by another comedian, or (as Richter thinks) by our poet himself in a former play.

61 αὖθις...Εὐριπίδης.] As in the *Acharnians* (v. 400—478) and, acc. to the Scholiast, in the *Proagon*. Of course the *Thesmophoriazusae* is out of the question, as it was exhibited at a later date than this play.

ἐνασελγαινόμενος.] ὑβριζόμενος. Schol. L. and S. also take it as passive here; but refer to Diodorus Siculus as using it active. It may just as well here mean ἀσελγῶς πράττων, 'acting outrageously.' ἐν means 'in the play.' Aristophanes would hardly call his own chastisement of Euripides ἀσελγεία.

οὐδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν,
 αὖθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν.
 ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον,
 ὑμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον,
 κωμωδίας δὲ φορτικῆς σοφώτερον.
 ἔστιν γὰρ ἡμῖν δεσπότης ἐκείνοσι
 ἄνω καθεύδων, ὁ μέγας, οὐπὶ τοῦ τέγους.
 οὗτος φυλάττειν τὸν πατέρ' ἐπέταξε νῶν,
 ἔνδον καθείρξας, ἵνα θύραζε μὴ ᾔξη.
 νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ,
 ἦν οὐδ' ἂν εἰς γνολή ποτ' οὐδ' ἂν ξυμβάλοι,
 εἰ μὴ πύθοιθ' ἡμῶν ἐπεὶ τοπάξετε.
 Ἀμυνίας μὲν ὁ Προνάπους φήσ' οὔτοσι
 εἶναι φιλόκυβον αὐτόν.

65

70

ΣΩΣΙΑΣ

ἀλλ' οὐδὲν λέγει

75

μὰ Δί', ἀλλ' ἄφ' αὐτοῦ τὴν νόσον τεκμαίρεται.

62 ἔλαμψε τῆς τύχης χάριν.] Reiske interprets 'si comoedia, in qua Cleo fuit exagitatus, placuit et splendido applausu fuit excepta.' Rather 'if Cleon came out brilliantly, thanks to good luck (rather than to good management).' So the Scholiast: ὡς τοῦ Κλέωνος ἀπὸ δυσ-γενῶν ἐκλάμψαντος. Though Cleon did owe his name to good luck, the Knights, Aristophanes says, was enough of a dressing for him. In *Nub.* 549, the poet claims credit for not trampling on him when down.

63 μυττωτεύσομεν.] Cf. *Eq.* 771, κατακνησθῆναι ἐν μυττωτῷ μετὰ τυροῦ and *Pac.* 247, ὡς ἐπιτετρίψεσθ' αὐτίκα ἀπαξάπαντα καταμεμυττωτευμένα.

65—66 δεξιώτερον ... φορτικῆς.] In a former parabasis, *Nub.* 524—527, φορτικοὶ are similarly opposed to δεξιοί.

67 ἔστιν γὰρ.] This is to be connected in sense with κατέπω τὸν λόγον in v. 54. Cf. *Eq.* 40, λέγοιμ'

ἂν ἤδη. νῶν γὰρ ἔστι δεσπότης κ.τ.λ.

74—84. There are various ways of dividing this dialogue. Dindorf's text makes Xanthias collect the guesses of the audience, and Sosias remark upon them. Meineke reverses this, and, following Bergk, supposes that a line spoken by Sosias, telling of another guess, has been lost before οὐκ, ἀλλὰ φ. μ. In Dindorf's text the οὐκ comes rather awkwardly, having nothing in Sosias' μὰ Δί' ἀλλ' ... τεκμαίρεται to refer to. Hence Richter's text, beginning Sosias' part with ἀλλ' οὐδὲν λέγει, seems preferable. Everything then follows naturally, and no loss of a line need be supposed. And the Scholiast says (on the word φιλόκυβος) τινὲς ἀμοιβαῖα, which suggests a division of that line.

74 Ἀμυνίας.] Satirized by Cratinus as a flatterer, braggart, and informer. Schol. Cf. *Nub.* 686, for a charge of cowardice against him.

ΞΑΝΘΙΑΣ

οὐκ, ἀλλὰ φιλο μέν ἐστιν ἀρχὴ τοῦ κακοῦ.
ὁδὶ δέ φησι Σωσίας πρὸς Δερκύλον
εἶναι φιλοπότην αὐτόν.

ΣΩΣΙΑΣ

οὐδαμῶς γ', ἐπεὶ
αὕτη γε χρηστῶν ἐστὶν ἀνδρῶν ἢ νόσος 80

ΞΑΝΘΙΑΣ

Νικόστρατος δ' αὖ φησιν ὁ Σκαμβωνίδης
εἶναι φιλοθύτην αὐτόν ἢ φιλόξενον.

ΣΩΣΙΑΣ

μὰ τὸν κύν', ὦ Νικόστρατ', οὐ φιλόξενος,
ἐπεὶ καταπύγων ἐστὶν ὅ γε Φιλόξενος.

ΞΑΝΘΙΑΣ

ἄλλως φλυαρεῖτ'· οὐ γὰρ ἐξευρήσετε.
εἰ δὴ 'πιθυμεῖτ' εἰδέναι, σιγᾶτε νῦν.
φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότου.
φιληλιαστῆς ἐστὶν ὥς οὐδεὶς ἀνὴρ,
ῥᾶ τε τούτου, τοῦ δικάζειν, καὶ στένει
ἣν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου.
ὔπνου δ' ὁρᾶ τῆς νυκτὸς οὐδὲ πασπάλην. 90

78 Σωσίας.] Some spectator is meant: Sosias was a common name. But our Sosias thinks with Demosthenes (cf. *Eg.* 85, &c.) that tippling is an honest man's failing; and perhaps means to defend himself as well as his namesake; as if of himself it were also implied that ἀφ' αὐτοῦ τὴν ν. τ. Dercylus is another of the same habits.

82 φιλοθύτην.] This probably means 'superstitious,' too much given to sacrifices, omens, and the like. It recalls Nicias' character. φιλόξενος is meant by Nicostratus as praise, and might follow rather naturally on φιλοθύτης, sacrifices entailing feasts. But Sosias takes it of Philoxenus an effeminate rascal.

83 κύν'.] One of Socrates' oaths; and his favourite of the three (κύνα, χῆνα, πλάτανον); but perhaps there is not much reference to him here.

88 φιληλιαστῆς.] He coins a word beginning, as he said at v. 77, with φιλ. The Heliæa was Philocleon's favourite court. Cf. below, v. 772, and for details about the court see *Dict. Ant.*

90 τοῦ πρώτου ξύλου.] Cf. *Ach.* 25, ὡστιοῦνται...περὶ τοῦ πρώτου ξύλου. Schömann hence infers that there were wooden seats in the Pnyx, perhaps in the middle of it, though most were of stone. And that there would be benches for the Heliasts seems tolerably certain.

91 πασπάλην.] Analogous is

ἦν δ' οὖν καταμύσῃ καὶ ἄχνην, ὅμως ἐκεῖ
 ὁ νοῦς πέτεται τὴν νύκτα περὶ τὴν κλεψύδραν.
 ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰωθῆναι
 τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται,
 ὥσπερ λιβανωτὸν ἐπιτιθεῖς νουμηνία.
 καὶ νῆ Δί' ἦν ἴδῃ γέ που γεγραμμένον
 υἷὸν Πυριλάμπους ἐν θύρᾳ Δῆμον καλὸν,
 ἰὼν παρέγραψε πλησίον "κημὸς καλός."
 τὸν ἀλεκτρυόνα δ', ὃς ἦδ' ἀφ' ἑσπέρας, ἔφη
 ὅψ' ἐξεγείρειν αὐτὸν ἀναπτεπισμένον,
 παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα.
 εὐθύς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας,
 καῖπειτ' ἐκεῖσ' ἐλθὼν προκαθεύδει πρὶ πάνν,

95

100

the use of ἄχνη. κέγχρας ἄλευρον Schol. and on ἄχνην the Scholiast refers to Hom. *Il.* ε. 499, ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας. ἄχνη has other significations, but the idea of something fine and light is in all.

93 ὁ νοῦς κ.τ.λ.] So in *Nub.* 27, Phidippides dreams of horses.

95 τοὺς τρεῖς.] i.e. the thumb, forefinger, and middle-finger. Schol.

96 λ. ἐπιτιθεῖς.] Cf. *Ran.* 888, *Nub.* 426, οὐδ' ἐπιθείην λιβανωτόν.

98 υἷὸν Πυριλάμπους.] Demos son of Pyrilampes was a beautiful youth. Cf. Plat. *Gorg.* 482, λέγω δὲ ἐννοήσας ὅτι ἐγὼ τε καὶ σὺ νῦν τυγχάνομεν ταυτὸν τι πεπονθότες, ἐρῶντε δύο ὄντε δυοῖν ἐκάτερος· ἐγὼ μὲν Ἀλκιβιάδου τε τοῦ Κλεινίου καὶ φιλοσοφίας, σὺ δὲ δυοῖν, τοῦ τε Ἀθηναίων δήμου καὶ τοῦ Πυριλάμπους. In *Ach.* 142, this lovers' habit of writing up the name of a favourite is mentioned: καὶ δῆτα φιλαθήναιος ἦν ὑπερφύως, ὑμῶν τ' ἐραστῆς ἦν ἀληθής, ὥστε καὶ ἐν τοῖσι τοίχοις ἔγραφ' Ἀθηναῖοι καλοί.

99 κημὸς.] The point is in the rhyme. For the word cf. *Eg.* 1150.

100 ἀλεκτρυόνα κ.τ.λ.] Racine in *Les Plaideurs* has 'Il fit couper la tête à son coq, de colère, pour

l'avoir éveillé plus tard qu'à l'ordinaire; Il disoit qu'un plaideur, dont l'affaire alloit mal, Avoit graissé la patte à ce pauvre animal.' And Plautus has something similar, *Aul.* 3. 4. 10, 'Obtrunco gallum furem manifestarium, Credo ego edepol illi mercedem gallo pollicitos coquos, Si id palam fecisset.'

ἀφ' ἑσπέρας.] So MS. *Rav.* acc. to Cobet, and it seems preferable to ἐφ' ἑσπ. ἀπὸ ἑσπ. 'from evening' = 'after evening, towards night-fall,' is a common phrase. This cock-crowing, though much earlier than the usual time, did not content the old man. ἐν ὑπερβολῇ τοῦτο. Schol. The time of cock-crowing (ἀλεκτοροφωνία) is sometimes put with tolerable definiteness for three o'clock in the morning: as in ὀψέ, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ πρωῒ. St Mark xiii. 35. Here ἀφ' ἑσπέρας might perhaps mean about 9 p.m., which seemed late to Philocleon who was ready to start directly after his supper (v. 103). The Latin 'de' seems to answer to ἀπὸ in this use. Cf. *Juv.* xiv. 190, Media de nocte supinum clamosus juvenem pater excitat.

103 δορπηστοῦ.] So δειπνηστὸς from δειπνον Hom. *Odys.* ρ. 120.

- ὥσπερ λεπὰς προσεχόμενος τῷ κίονι.
 ὑπὸ δυσκολίας δ' ἅπασι τιμῶν τὴν μακρὰν
 ὥσπερ μέλιττ' ἢ βομβυλίδος εἰσέρχεται
 ὑπὸ τοῖς ὄνυξι κηρὸν ἀναπεπλασμένος.
 ψήφων δὲ δείσας μὴ δεηθείη ποτὲ,
 ἵν' ἔχοι δικάζειν, αἰγιαλὸν ἔνδον τρέφει.
 τοιαῦτ' ἀλλύει· νουθετούμενος δ' αἰεὶ
 μᾶλλον δικάζει. τοῦτον οὖν φυλάττομεν
 μοχλοῖσιν ἐνδήσαντες, ὥς ἂν μὴ ᾿ξίη.
 ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει.
 καὶ πρῶτα μὲν λόγοισι παραμυθούμενος
 ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον
 μηδ' ἐξιέναι θύραζ'. ὁ δ' οὐκ ἐπείθετο.
 εἶτ' αὐτὸν ἀπέλου κακάθαιρ', ὁ δ' οὐ μάλα.
 μετὰ ταῦτ' ἐκορυβάντιζ'. ὁ δ' αὐτῷ τυμπάνῳ
 ἄξας ἐδίκασεν ἐς τὸ Καινὸν ἐμπεσών.

105 τῷ κίονι.] A pillar at the entrance of the court probably, but no other mention of it is noticed. The comparison of a limpet sticking to a rock is found also in *Plut.* 1096, ὥσπερ λεπὰς τῷ μεираκίῳ προσίσχεται.

106 τὴν μακρὰν.] A long line drawn on the tablet (*πινάκιον*, cf. v. 167) meant condemnation: a short line acquittal. Schol.

107—108. By his constant habit of drawing the long line he has got his nails permanently stuffed with wax.

110 ἔχοι.] *ἐχη* Bekk. and vulg. *ἔχοι* R, V, Dind. Mein. &c. This last, being better on critical grounds, is certainly not to be objected to on grounds of sense, the reference being to a past intention, though *τρέφει* is pres. tense. And indeed *δείσας* and *μὴ δεηθείη* make the opt. *ἔχοι* quite natural. 'And, as he feared he might be short of voting-pebbles some day, that he might have wherewith to give his vote as dicast, he keeps a whole beach of shingle in-

doors.'

113 ἐνδήσαντες.] Vulg. *ἐγκλείσαντες*.

118 ἀπέλου.] Cf. *Nub.* 1044, *λοῦσθαι*. *Plut.* 657, *ἐλοῦμεν*.

ὁ δ' οὐ μάλα.] 'But he would none of this:' supply *ἀπελούετο*, or *ἐκαθαίρετο*. The imperfect of the active expresses here 'he was for doing the washing or cleansing,' the imperf. pass. with *οὐ* 'he was not for having it done.'

119 ἐκορυβάντιζ'.] A course of Corybantic orgies and phrenzy might drive away his judicial madness.

120 Καινὸν.] The Scholiast names four courts, *Παράβυστον*, *Καινὸν*, *Τρίγωνον*, *Μέσον*. Pausanias mentions *Παράβυστον* and *Τρίγωνον*: the first as being in an obscure part of the town—perhaps it was a court-house built on to the side of some building or temple—the second as named from its shape. *Καινὸν* and *Μέσον*, the 'New Court' and 'Central Court,' are intelligible enough: but of their exact site we know nothing.

ὅτε δῆτα ταύταις ταῖς τελεταῖς οὐκ ὠφέλει,
 διέπλευσεν εἰς Αἴγιναν· εἶτα ξυλλαβὼν
 νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ·
 ὁ δ' ἀνεφάνη κνεφαῖος ἐπὶ τῇ κυγκλίδι.
 ἐντεῦθεν οὐκέτ' αὐτὸν ἐξεφρίομεν.
 ὁ δ' ἐξεδίδρασκε διὰ τε τῶν ὑδρορροῶν
 καὶ τῶν ὀπῶν· ἡμεῖς δ' ὅσ' ἦν τετρημένα
 ἐνεβύσαμεν ῥακίοισι κἀπακτώσαμεν·
 ὁ δ' ὥσπερ εἰ κολοῖδς αὐτῷ παττάλους
 ἐνέκρουεν ἐς τὸν τοίχον, εἶτ' ἐξήλλετο.
 ἡμεῖς δὲ τὴν αὐλὴν ἅπασαν δικτύους
 καταπετάσαντες ἐν κύκλῳ φυλάττομεν.
 ἔστιν δ' ὄνομα τῷ μὲν γέροντι Φιλοκλεων,
 ναὶ μὰ Δία, τῷ δ' υἱεῖ γε τῷδ' Βδελυκλέων,

125

130

123 Ἀσκληπιοῦ.] Cf. *Plut.* 411, *κατακλίνειν αὐτὸν εἰς Ἀσκληπιοῦ κρά-
 τιστόν ἐστι.* Similar attempts at a
 cure are made in the *Plutus* (v. 655,
 &c.).

124 κνεφαῖος.] Cf. *Ran.* 1350, *ὅπως κνεφαῖος εἰς ἀγορὰν φέρουσ' ἀπο-
 δοίμαν.* The darkness of early morn-
 ing is meant in both places. In *Les
 Plaideurs* (Act II. Sc. 1) L'Intimé
 tells Léandre that his disguise will
 not be penetrated for that 'He!
 lorsqu'à votre père ils vont faire
 leur cour, A peine seulement savez-
 vous s'il est jour.'

125 ἐξεφρίομεν.] Cf. v. 156, 892.
 A third compound from the same
 verb is διαφρέω, used in *Av.* 193, and
 (acc. to some texts) in *Thuc.* VII. 32.

126 ἐξεδίδρασκε...ἐξήλλετο.] Im-
 perf. of attempts.

ὑδρορροῶν.] κοῖλοι τόποι, δι' ὧν
 χωρεῖ τὸ ὕδωρ τὸ ἐξ ὑετῶν. Schol.
 and on *Ach.* 922, ὑδρορροὰ καλεῖται
 τὸ μέρος τῆς στεφανίδος δι' οὗ τὸ ἀπὸ
 τοῦ ὀμβροῦ ὕδωρ συναγόμενον κατέρ-
 χεται. Hence it is plain that they
 were waterpipes forming a regular
 part of the internal arrangement of
 the house. Of course it does not
 follow that they were really large
 enough to admit of a man's passage

through them: for there is an in-
 tended absurdity and exaggeration
 here. In *Ach.* 922 they may be the
 same as here (not 'canals' as L. and
 S. say), and the communication may
 be by them through the roofs of the
 ship-sheds (νεώσοικοι). But this will
 depend on the view taken of *τίφη*
 there. In *Ach.* 1186 an open chan-
 nel seems meant, but that passage
 abounds in absurdities, and is by
 some editors rejected.

128 κἀπακτώσαμεν.] Cf. *Soph.*
Aj. 579, καὶ δῶμα πάκτου. It is of
 making all fast by closing doors and
 the like; whereas ἐμβῦσαι is to 'stuff
 up,' of such holes and ends of pipes,
 channels, &c. as would usually be
 open, but now needed stoppers, to
 keep in the indefatigable dicast.

129 ὁ δ' ὥσπ. κολοῖδς κ.τ.λ.]
 'And he, jackdaw-like, was always
 knocking him pegs into the wall,
 and so trying to hop out.' Tame
 jackdaws used (says the Scholiast)
 to have perches put to hop on to.
 Of course *they* did not make their
 own perches, though Philocleon did.

133 Φιλοκλέων.....Βδελυκλέων.]
 Cleon appears as the κηδέμων of the
 dicasts in v. 242, cf. v. 596, αὐτὸς δὲ
 Κλέων κ.τ.λ.

ἔχων τρόπους φρναγμοσεμνάκους τινάς.

135

ΒΔΕΛΥΚΛΕΩΝ

ὦ Ξανθία καὶ Σωσία, καθεύδετε ;

ΞΑΝΘΙΑΣ

οἷμοι.

ΣΩΣΙΑΣ

τί ἔστι ;

ΞΑΝΘΙΑΣ

Βδελυκλέων ἀνίσταται.

ΒΔΕΛΥΚΛΕΩΝ

οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος ;

ὁ γὰρ πατήρ ἐς τὸν ἱπνὸν εἰσελήλυθεν

καὶ μυσπολεῖ τι καταδεδυκώς. ἀλλ' ἄθρει,

140

κατὰ τῆς πυέλου τὸ τρήμ' ὅπως μὴ 'κδύσεται·

σὺ δὲ τῇ θύρᾳ πρόσκεισο.

ΣΩΣΙΑΣ.

ταῦτ', ὦ δέσποτα.

135 φρναγμοσεμνάκους.] Rendered by Florens Christianus 'capero-fronti-pervicos.' It is compounded of φρύαγμα and σεμνός. But φρναγμοσεμνακουστίνους is one reading: and the Scholiast seems to think ὀφρὺς part of the compound, which would require ὀφρναγμ., but what the precise elements would then be, is not plain. Meineke (following Hamaker) puts this line after v. 110, αλγ. ἐνδον τρέφει. This avoids the awkward construction of the nom. ἔχων after νιεί; and it is not plain how Bdelycleon's manners were 'haughty and pretentious,' which appears about the meaning of the word. If φρναγμοσεμνακουστίνους be put of Philocleon as v. 111, the end of the word might come from ἀκούειν and the meaning be 'having the temper of a proud stern listener,' who was sure to condemn the accused.

136—220. Philocleon makes several attempts to escape: through the outlet of the water from the bath; through the chimney; by holding

on under the donkey; by the roof. At last he is quiet; and the two slaves prepare to receive with stones his peppery fellow-dicasts, whom they expect to come and look for their leader.

137 Βδελυκλέων ἀνίσταται.] Racine borrows a little of what follows for Sc. 2 and 3 of the first Act in *Les Plaideurs*: but with scarcely any of the fun or liveliness of his original.

139 ἱπνόν.] ἱπνὸς κυρίως ἡ κάμνος, νῦν δὲ τὸ μαγειρεῖόν φησιν. Schol. And in v. 837 it seems certainly 'the kitchen.' Here L. and S. take it for the stove by which the bath was heated; and it may well be so, for v. 141 seems to require something of the sort.

140 μυσπολεῖ.] If (as L. and S. say) there be reference to μυστιπολεύω, we should render 'is at his mouse-tricks' for 'mysteries.'

141 τῆς πυέλου τὸ τρήμ'.] A hole for letting out the hot water. Schol.

ΒΔΕΛΤΚΛΕΩΝ

ἄναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπνη ψοφεῖ;
οὗτος, τίς εἶ σύ;

ΦΙΛΟΚΛΕΩΝ

καπνὸς ἔγωγ' ἐξέρχομαι.

ΒΔΕΛΤΚΛΕΩΝ

καπνός; φέρ' ἴδω ξύλου τίνος σύ.

ΦΙΛΟΚΛΕΩΝ

συκίνου.

145

ΒΔΕΛΤΚΛΕΩΝ

νη τὸν Δί' ὅσπερ γ' ἐστὶ δριμύτατος καπνῶν.
ἀτὰρ, οὐ γὰρ ἐρρήσεις γε, ποῦ 'σθ' ἡ τηλία;
δύου πάλιν φέρ' ἐπαναθῶ σοι καὶ ξύλον.
ἐνταῦθά νυν ζητεῖ τιν' ἄλλην μηχανήν.
ἀτὰρ ἄθλιός γ' εἴμ' ὥς ἕτερός γ' οὐδείς ἀνὴρ,
ὅστις πατρὸς νῦν Καπνίου κεκληύσομαι.

150

ΣΩΣΙΑΣ.

* * τὴν θύραν ὥθει· πῖεξέ νυν σφόδρα,
εὖ κἀνδρικῶς· κἀγὼ γὰρ ἐνταῦθ' ἔρχομαι.

145 **συκίνου.**] With reference to *συκοφάντης*; but also *καπνοποιὸν τὸ σύκινον ξύλον*. Schol.

146 **δριμύτατος.**] This fact is (says the Scholiast) attested by Aristotle. But Philocleon is *δριμύς* much as Demus was to be in *Eg.* 808, εἴθ' ἥξει σοι δριμύς ἀγροικὸς κατὰ σοῦ τὴν ψήφον ἰχνεύων.

147 **οὐ γὰρ ἐρρήσεις.**] So Dindorf (in his notes), Hermann, and Meineke. Vulg. *ἐσερρήσεις*. MS. Rav. *οὐκ ἐρρήσεις*. Elmsl. *οὐκέτ' ἐρρήσεις*. The *ἐς* does not seem the preposition wanted, but rather *ἐξ*. Dindorf compares *Ach.* 487, ἀτὰρ, φίλοι γὰρ οἱ παρόντες, ... τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα;

τηλία.] This seems a general word for any board. *σανὶς βαθεῖα ἐν ᾗ ἀλφίτα ἐπίπρασκον*. Schol.

Though used to stop the chimney it may be 'flour-tray, flour-board' here, rather than 'chimney-board:' the flour-board being taken as the nearest thing at hand to clap upon the top of the chimney. Then a log was to be put on this to weigh it down and make matters more safe.

151 **Καπνίου.**] *καπνίας* was a kind of wine, but the reference to this (if there be any) has not much point. Nor is it plain what pre-eminent wretchedness there was in being the son of a 'smoky' father.

152 **τὴν θ. ὥθει.**] Vulg. *παῖ, τὴν*. MSS. R, V, have nothing before *τὴν θ.* Meineke reads *ὅδε τὴν θ. ὥθει*. Hirschig gives this line and what follows to Sosias: so does Richter, with *σὺ δὲ* to fill the gap.

καὶ τῆς κατακλείδος ἐπιμελοῦ καὶ τοῦ μοχλοῦ·
φύλαττέ θ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται.

155

ΦΙΛΟΚΛΕΩΝ

τί δράσεται; οὐκ ἐκφρήσεται, ὦ μιαρῶτατοι,
δικάσοντά μ', ἀλλ' ἐκφεύξεται Δρακοντίδης;

ΒΔΕΛΤΚΛΕΩΝ

σὺ δὲ τοῦτο βαρέως ἂν φέροις;

ΦΙΛΟΚΛΕΩΝ

ὁ γὰρ θεὸς
μαντευομένῳ μούχρησεν ἐν Δελφοῖς ποτὲ,
ὅταν τις ἐκφύγῃ μ', ἀποσκληῖναι τότε.

160

ΒΔΕΛΤΚΛΕΩΝ

Ἄπολλον ἀποτρόπαιε, τοῦ μαντεύματος.

ΦΙΛΟΚΛΕΩΝ

ἴθ', ἀντιβολῶ σ', ἔκφρες με, μὴ διαρραγῶ.

ΒΔΕΛΤΚΛΕΩΝ

μὰ τὸν Ποσειδῶ, Φιλοκλέων, οὐδέποτε γε.

ΦΙΛΟΚΛΕΩΝ

διατρώξομαι τοῖνυν ὁδὰξ τὸ δίκτυον.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' οὐκ ἔχεις ὁδόντας.

154 κατακλείδος.] The exact nature of this part of the fastening does not appear. The *μοχλὸς* and *βάλανος* we often meet with, e.g. in Thuc. II. 4, a passage which well illustrates the construction and fastening of doors in ancient time. Richter interprets *κατακλείς* to mean the whole apparatus of fastening: but it looks more like a part; perhaps it is the hole into which the *βάλανος* went.

155 φύλαττέ θ' ὅπως.] Nothing seems gained by the change *φύλατθ' ὅπως*, which, as Dindorf has it, wants a conjunction. Meineke punctuates *μοχλοῦ φύλατθ' ὅπως κ.τ.λ.*: but, though the *βάλανος* cer-

tainly did go through the *μοχλὸς* into its socket, there seems no need to change the common text, by which, as Richter notes, the brief and hurried orders of the slave seem better given.

160 ἀποσκληῖναι.] The *ἂν* which Meineke adds seems unnecessary. The infinitive follows *χρήσαι* in such sentences as *ἐχρησα πέμψαι* (Aesch. *Eum.* 203); and, though this may be rather a telling of 'what shall be' than an ordaining of a thing 'to be,' an oracle is always a sort of decree or command.

161 Ἄπολλον κ.τ.λ.] Cf. *Av.* 61, Ἄπολλον ἀποτρόπαιε, τοῦ χασμήματος.

164 τὸ δίκτυον.] Cf. v. 132.

ΦΙΛΟΚΛΕΩΝ

οἵ μοι δείλαιος·

165

πῶς ἂν σ' ἀποκτείναιμι; πῶς; δότε μοι ξίφος
ὅπως τάχιστ', ἧ πινάκιον τιμητικόν.

ΒΔΕΛΤΚΛΕΩΝ

ἄνθρωπος οὗτος μέγα τι δρασεῖει κακόν.

ΦΙΛΟΚΛΕΩΝ

μὰ τὸν Δί' οὐ δῆτ', ἀλλ' ἀποδοσθαι βούλομαι
τὸν ὄνον ἄγων αὐτοῖσι τοῖς κανθηλίοις·
νουμηνία γάρ ἐστιν.

170

ΒΔΕΛΤΚΛΕΩΝ

οὐκοῦν κἂν ἐγὼ

αὐτὸν ἀποδοίμην δῆτ' ἄν;

ΦΙΛΟΚΛΕΩΝ

οὐχ ὥσπερ γ' ἐγώ.

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δί', ἀλλ' ἄμεινον. ἀλλὰ τὸν ὄνον ἔξαγε.

ΞΑΝΘΙΑΣ

οἶαν πρόφασιν καθῆκεν, ὥς εἰρωνικῶς,
ἵν' αὐτὸν ἐκπέμψειας.

167 πινάκιον τιμητικόν.] On which to draw the long line: cf. v. 106. It occurs to the old dicast as his own peculiar and most deadly weapon.

170 αὐτοῖσι τοῖς κανθηλίοις.] Of such phrases Elmsley has collected instances in his note on Eur. Med. 160. The preposition ξὺν is rarely added. The explanation of the phrase seems to be this: ἡ ναὺς διεφθάρη αὐτοῖς ἀνδράσι, 'the ship was lost with the men themselves, with the very men, with even the men,' and, as they would be the last things to be lost if any escape were possible, everything else belonging to the ship was necessarily lost. Hence αὐτοῖς ἀνδράσιν = 'men and all.'

171 νουμηνία.] On which day

there would be a fair. Demus bought the Paphlagonian slave on this day (*Eg.* 43). Dr Primrose (in *The Vicar of Wakefield*) sent his son Moses to sell the horse at a neighbouring fair: and Philocleon pretends in v. 172 to distrust his son's powers at a bargain, fearing a result like that in Goldsmith's story.

κἂν...ἂν.] Cf. note on *Nub.* 783 for the repetition of ἂν.

174 καθῆκεν.] This word suggests Bdelycleon's answer, for καθεῖναι ἀγκιστρον is an angling term: cf. Theocr. *Id.* XXI. 42, ἐδόκευον ἰχθύας, ἐκ καλάμων δὲ πλάνον κατέσειον ἐδωδάν. Similar is the use κατεῖναι κάλον, κατιεμένην καταπειρητηρίην, of a sounding line. Herod. II. 28.

ΒΔΕΛΥΚΛΕΩΝ

ἀλλ' οὐκ ἔσπασεν

175

ταύτη γ'. ἐγὼ γὰρ ἡσθόμην τεχνωμένου.
 ἀλλ' εἰσιῶν μοι τὸν ὄνον ἐξάγειν δοκῶ,
 ὅπως ἂν ὁ γέρων μηδὲ παρακύνῃ πάλιν.
 κάνθων, τί κλάεις; ὅτι πεπράσει τήμερον;
 βάδιζε θάπτον. τί στένεις, εἰ μὴ φέρεις
 Ὀδυσσέα τιν' ;

180

ΞΑΝΘΙΑΣ

ἀλλα ναὶ μὰ Δία φέρει
 κάτω γε τουτονί τιν' ὑποδεδυκότα.

ΒΔΕΛΥΚΛΕΩΝ

ποῖον; φέρ' ἴδωμαι.

ΞΑΝΘΙΑΣ

τουτονί.

175—6 οὐκ ἔσπασεν ταύτη γ'.] 'He caught nothing with this line.' Cf. *Thesm.* 928, αὕτη μὲν ἡ μήρινθος οὐδὲν ἔσπασεν. In Euripides (*Electr.* 582) ἦν δ' ἐκσπᾶσωμαί γ' ὃν μετέρχομαι βόλον is of net-fishing. Such metaphors are frequent in Greek. There is no sufficient reason for changing ταύτη to αὕτη. Aristophanes was not bound to quote the proverb with exactly the same words.

177 ἐξάγειν δοκῶ.] Elmsley would read ἐξάξειν; Meineke adopts from Cobet, ἐξαγ' ἐνδοθεν. No change is needed. Cf. Aesch. *Agam.* 16, ὅταν δ' αἰεῖδεν ἢ μινύρεσθαι δοκῶ; also Plat. *Prot.* 340, δοκῶ παρακαλεῖν; in illustration of which Wayte has quoted several other passages for δοκῶ, 'I am minded,' followed by infinitive of present and aorist.

178 παρακύνῃ.] Cf. *Pac.* 982, *Thesm.* 797, *Ach.* 16. To these Aristophanic passages may be added from the Septuagint, Prov. vii. 6, ἀπὸ γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς εἰς τὰς πλατείας παρακύντουσα, κ.τ.λ.

Cant. ii. 9, παρακύντων διὰ τῶν θυρίδων. Not very different is 2 Kings ix. 30, Ἰεζάβελ ἐστιμμίσατο τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἠγάθυνε τὴν κεφαλὴν αὐτῆς, καὶ διέκνυε διὰ τῆς θυρίδος. In this passage Bdelycleon says that the old man will have no excuse (when the ass is brought out) for peeping out again. He had evidently been peeping out of a window through the netting (v. 164). It is probable that in *Ach.* 16 παρέκνυεν is of the sly peeping of Chaeris before entrance; not of any stooping posture afterwards, as the Scholiast takes it.

179 κάνθων, τί κλάεις.] So Polyphemus asks his ram, why, contrary to his wont, he is so slow? This whole scene is a comic parody on Ulysses' escape beneath the ram's belly, and his assumption of the name Οὔτις (*Odys.* ix. 425, &c.).

183 ἴδωμαι.] Hirschig, to avoid the use of the middle ἴδωμαι in iambic dialogue, reads ἴδω Ξ. ναὶ τουτονί. But ναὶ seems weak. Richter has ἴδωμεν with τουτονί, given to

ΒΔΕΛΥΚΛΕΩΝ

τουτὶ τί ἦν;

τίς εἶ ποτ', ὠνθρωπ', ἐτεόν;

ΦΙΛΟΚΛΕΩΝ

Οὔτις νῆ Δία.

ΒΔΕΛΥΚΛΕΩΝ

Οὔτις σύ; ποδαπός;

ΦΙΛΟΚΛΕΩΝ

Ἰθακος Ἀποδρασιππίδου.

185

ΒΔΕΛΥΚΛΕΩΝ

Οὔτις μὰ τὸν Δί' οὐ τι χαιρήσων γέ σύ.
 ὕφελκε θάπτον αὐτόν. ὦ μιαρῶτατος,
 ἔν' ὑποδέδυκεν ὥστ' ἔμοιγ' ἰνδάλλεται
 ὁμοιότατος κλητῆρος εἶναι πωλίφ.

ΦΙΛΟΚΛΕΩΝ

εἰ μή μ' ἑάσεθ' ἥσυχον, μαχούμεθα.

190

Xanthias. Meineke follows Hirschig, but gives the whole line to Bdelycleon.

185 Ἰθακος Ἀποδρασιππίδου.] Of Ithaca, because Ulysses was so; but perhaps there may be some idea of a derivation from ἴθι. Ἀποδρ. a name coined from ἀποδρᾶναι; cf. διαδρασιπολίτας, *Ran.* 1014. Imitating Bunyan's coinage of names we might represent these significant Greek titles by 'Mr Nobody, from the land of Go, son of Mr Ready-to-run.'

186 οὔτις...οὐ τι.] He plays on the words; cf. Hom. *Odys.* i. 408, ὦ φίλοι οὐτίς με κτείνει δόλῳ, to which his comrades answer, εἰ μὲν δὴ μήτις σε βιάζεται...νοῦσόν γ' οὐπὼς ἔστι Διὸς μεγάλου ἀλέασθαι.

188 ἔν' ὑποδέδυκεν.] *ἔνα* is best taken not as an exclamation, but rather in close connexion with μιαρῶτατος, 'abominable wretch, in having crept under there!' This use of relatives and relative particles is

common in Greek. Cf. *Nub.* v. 1157, 8, οὐδὲν ἐργάσαισθ'...οἷος ἐμοὶ τρέφεται υἱός, and 1206—8, μάκαρ... αὐτὸς ἐφ'ὅς ὡς σοφὸς χοῖον τὸν υἱὸν τρέφεις. But though, in strictness of construction, οἷος, ὡς, &c. are relative, we turn them by a separate definite clause in English; e.g. Plat. *Theaet.* 161, τὸ δὲ δὴ ἐμὸν τε καὶ τῆς ἐμῆς τέχνης σιγῶ ὅσον γέλωτα ὀφλισκάνομεν, 'but of myself and my art I say nothing, such utter ridicule do we incur.' Cf. note on *Nub.* 394.

189 κλητῆρος πωλίφ.] His position suggests that he is a 'sucking foal:' his litigious tastes that he is the foal of a κλητῆρ. But κλητῆρος comes in oddly. Is it a comic substitution for κἀνθρωπος? It answers to it in quantity and in the initial consonant, and that appears to be about what Aristophanes requires when putting one word παρὰ προσδοκίαν for another.

ΒΔΕΛΥΚΛΕΩΝ

περὶ τοῦ μαχεῖ νῶν δῆτα;

ΦΙΛΟΚΛΕΩΝ

περὶ ὄνου σκιᾶς.

ΒΔΕΛΥΚΛΕΩΝ

πονηρὸς εἶ πόρρω τέχνης καὶ παράβολος.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ πονηρός; οὐ μὰ Δί', ἀλλ' οὐκ οἶσθα συ
 νῦν μ' ὄντ' ἄριστον· ἀλλ' ἴσως, ὅταν φάγῃς
 ὑπογάστριον γέροντος ἡλιαστικοῦ.

195

ΒΔΕΛΥΚΛΕΩΝ

ᾧθει τὸν ὄνον καὶ σαυτὸν ἐς τὴν οἰκίαν.

ΦΙΛΟΚΛΕΩΝ

ᾧ ξυνδικασταὶ καὶ Κλέων, ἀμύνετε.

ΒΔΕΛΥΚΛΕΩΝ

ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης.

ᾧθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν,
 καὶ τὴν βάλανον ἔμβαλλε πάλιν ἐς τὸν μοχλόν,

200

191 *περὶ ὄνου σκιᾶς.*] Of this proverb for 'a mere nothing' the Scholiast gives as origin a tale of a man who, having hired an ass to carry his goods, was for shading himself behind the animal at noon-day. To this the owner of the ass objected, saying that he had let out the ass, but not its shadow. The cause was brought into court. And, in after times, Demosthenes is said to have used the story to shame his audience into attention.

192 *πόρρω τέχνης.*] 'Far advanced in craftiness,' very sly. This suits far better with Bdelycleon's tricks and attempts to escape, than 'without art,' as some unaccountably render it.

193—5. Philocleon replies that he is not *πονηρὸς*, but *ἄριστος* to the taste; and that, when they come to taste and know him, they will find

him so. He is *ὑπογάστριον* because of his position. The ass that-suckles him, which above was *κλητῆρ*, is now *γέρων* 'ἡλιαστικός'. The Athenians *ἐχρῶντο τοῖς ὄνείοις*, says the Scholiast. Indeed from *Eg.* 1399, *τὰ κύνεια μίγνυς τοῖς ὄνείοις πράγμασιν*, we might infer that they ate such food; but then Cleon's sausages were probably not to be of the first order. However, granting that they ate both dog and donkey, the wit of this passage will still sound rather flat to English ears.

197 *ᾧ ξυνδικασταὶ, κ.τ.λ.*] So Cleon calls the heliasts to his aid in *Eg.* 255.

198 *κέκραχθι.*] Cf. *Ach.* 335, *ὡς ἀποκτενῶ κέκραχθι*.

199. Here he turns to the servant with orders to make all fast.

200 *βάλανον...ἐς τὸν μοχλόν.*]

καὶ τῇ δοκῷ προσθεῖς τὸν ὄλμον τὸν μέγαν
ἀνύσας τι προσκύλιέ γ'.

ΣΩΣΙΑΣ

οἷμοι δείλαιος·
πόθεν ποτ' ἐμπέπτωκέ μοι τὸ βῶλιον;

ΞΑΝΘΙΑΣ

ἴσως ἄνωθεν μῦς ἐνέβαλέ σοί ποθεν.

ΣΩΣΙΑΣ

μῦς; οὐ μὰ Δί', ἀλλ' ὑποδυνόμενός τις οὔτοσὶ
ὑπὸ τῶν κεραμίδων ἡλιαστής ὀροφίας.

205

ΞΑΝΘΙΑΣ

οἷμοι κακοδαίμων, στρουθὸς ἀνὴρ γίγνεται·
ἐκπτήσεται. ποῦ ποῦ 'στί μοι τὸ δίκτυον;
σοῦ σοῦ, πάλιν σοῦ.

ΒΔΕΛΥΚΛΕΩΝ

νῆ Δί' ἧ μοι κρεῖττον ἦν
τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός.

210

ΣΩΣΙΑΣ

ἄγε νυν, ἐπειδὴ τουτονὶ σεσοβήκαμεν,
κούκ ἔσθ' ὅπως διαδὺς ἂν ἡμᾶς ἔτι λάθοι,
τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλβην;

Cf. v. 154. The βάλανος went through the μοχλός, and into a socket behind it; and this verse partly justifies, and certainly explains, Meineke's punctuation at v. 154.

201 δοκῷ.] This beam was plainly distinct from the μοχλός, or ordinary bar. It was probably a large wooden beam put across the whole door, only perhaps to be used when the house was to be permanently shut up, or barricaded, as here.

202—210. This dialogue Meineke makes between Xanthias and Bdelycleon to v. 206, giving 207—210 to Bdelycleon.

206 ὀροφίας.] λέγονται μῦς ὀροφίαι καὶ ὄφεις οἱ περὶ τὰς ὀροφάς

διάγοντες καὶ ταύτας περιτρώγοντες. A mouse is rather thought of here than a snake; cf. v. 140: but in India and hot climates a snake dropping from the roof would be natural enough.

209 σοῦ σοῦ.] From the Scholiast's ἀποσοβοῦσι τὸν γέροντα ὡς στρουθὸν we may conclude that this word σοῦ was in use merely as an exclamation to scare away birds.

210 Σκιώνην.] Cf. Thuc. iv. 120. Scione had revolted to Brasidas in the year before this play was exhibited.

213 ἀπεκοιμήθημεν.] 'Why don't we at once sleep?' Cf. Plat. Prot. 310, τί οὖν οὐ διηγῆσω ἡμῖν τὴν

ΒΑΕΛΤΚΛΕΩΝ

ἀλλ', ὦ πονήρ', ἥξουσιν ὀλίγον ὕστερον
οἱ ξυνδικασταὶ παρακαλοῦντες τουτονὶ
τὸν πατέρα.

215

ΣΩΣΙΑΣ

τί λέγεις; ἀλλὰ νῦν ὀρθρος βαθύς.

ΒΑΕΛΤΚΛΕΩΝ

νῆ τὸν Δί', ὠψὲ τάρ' ἀνεστήκασι νῦν.
ὥς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' αἰεὶ,
λύχνους ἔχοντες καὶ μινυρίζοντες μέλη
ἀρχαιομελησιδωνοφρυνιχήρατα,
οἷς ἐκκαλοῦνται τοῦτον.

220

ΣΩΣΙΑΣ

οὐκοῦν, ἦν δέη,
ἤδη ποτ' αὐτοὺς τοῖς λίθοις βαλλήσομεν.

ΒΑΕΛΤΚΛΕΩΝ

ἀλλ', ὦ πονηρὲ, τὸ γένος ἦν τις ὀργίσῃ
τὸ τῶν γερόντων, ἔσθ' ὅμοιον σφηκιᾷ.
ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὁσφύος
ὀξύτατον, ᾧ κεντοῦσι, καὶ κεκραγότες
πηδῶσι καὶ βάλλουσιν ὥσπερ φέψαλοι.

225

ξυνουσίαν; and Soph. *Oed. Tyr.* 1002, τί δῆτ' ἔγωγ' οὐ τοῦδε τοῦ φόβου σ', ἀναξ, ἐπέπερ εὐνους ἦλθον, ἐξελυσάμην; To these instances Wayte, in his note on the passage first quoted, adds several.

ὅσον ὅσον.] Cf. *Nub.* 1288, πλέον πλέον.

217 τάρ' ἀνεστήκασι νῦν.] The MSS. have γάρ...νῦν: Porson γ' ἀρ' ...νῦν: Meineke νῦν...γάρ, which gives a late position to γάρ. The meaning is that ὀρθρος βαθύς is not too early for them, nay, that they are rather late this time; since generally they come soon after midnight, in the small hours.

220 ἀρχαιομελησ.] Whether μέλος or μέλι be the second element in this compound is rather doubtful.

If μέλι, as the Scholiast and Aristarchus say, then Meineke's ἀρχαιομελισιδ. is to be preferred. But Dindorf quotes from *An.* 750, ἐνθεν, ὥσπερ ἐλ μέλιττα, Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν αἰὲ φέρων γλυκεῖαν ψῶδαν. Phrynichus wrote a play named the Phoenissae, in which Sidonians were frequently mentioned. Songs from this play are meant here.

225 κέντρον.] Bergler quotes from Phrynichus, the comic poet, ἔστιν δ' αὐτοὺς τὸ φυλάττεσθαι τῶν νῦν χαλεπώτατον ἔργον· ἔχουσι γάρ τι κέντρον ἐν τοῖς δακτύλοις.

227 φέψαλοι.] So the chorus of old Acharnians (*Ach.* 666) invoke their muse to come fiery and sparkling like φέψαλος.

ΣΩΣΙΑΣ

μὴ φροντίσης· ἐὰν ἐγὼ λίθους ἔχω,
πολλῶν δικαστῶν σφηκιὰν διασκεδῶ.

ΧΟΡΟΣ

χώρει, πρόβαιν' ἐρρωμένως. ὦ Κωμία, βραδύνεις; 230
μὰ τὸν Δί', οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἡσθ' ἱμάς κύνειος·
νυνὶ δὲ κρείττων ἐστὶ σοῦ Χαρινάδης βαδίζειν.
ὦ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν,
Εὐεργίδης ἄρ' ἐστὶ πού 'νταῦθ', ἢ Χάβης ὁ Φλυεύς;
πάρεσθ', ὃ δὴ λοιπὸν γ' ἔτ' ἐστὶν, ἀππαπαῖ παπαιᾶξ, 235
ἥβης ἐκείνης, ἥνικ' ἐν Βυζαντίῳ ξυνήμην
φρουροῦντ' ἐγὼ τε καὶ σύ· κᾶτα περιπατοῦντε νύκτωρ
τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον,
κᾶθ' ἥψομεν τοῦ κορκόρου, κατασχίσαντες αὐτόν.

228 ἐὰν ἐγὼ.] Dindorf has plainly shewn, in a note on this line, that the second syllable of ἐὰν is long, and that the insertion of γε has been owing to copyists' ignorance of this. Cf. v. 1231 of this play for one of the many examples.

230—315. The Chorus now enter: they are old men, attired in some way to resemble wasps, perhaps in the colour of their dress, but certainly in their stings. They stir each other up, recount their youthful exploits, and look forward to condemning any who are brought before them. Some boys bearing torches attend them, and they carefully pick their way to Strepsiades' house. Surprised at his non-appearance, they halt, and try to rouse him with their song; imagining possible causes for his delay, reminding him of his severity, and calling him to share in the spoil of a rich man who is to be condemned. A short dispute follows between the old men and their young link-bearers, who threaten to strike work if they do not get figs, but soon find that they may be thankful if they get even their breakfast.

231 ἱμάς κύνειος.] Whether this be 'a thong of dogskin,' or (as Dindorf and Schneider prefer) 'a thong with which dogs are fastened,' or 'a dog whip,' as some think, it is any way meant as a proverb for toughness. Cf. ἱμάντας ἐκ Λεπρών (*Ach.* 724).

232 Χαρινάδης.] One of the name is mentioned in *Pac.* 1155; but hardly one of the same character, as he is there a rather jovial countryman invited to feast and make merry.

233 Στρυμόδωρε.] Cf. *Ach.* 272, *Lys.* 259. Conthyla was an Attic deme.

235—9. As in *Ach.* 210, &c. the old men recal the deeds of their youth.

236 ἐν Βυζαντίῳ.] Forty-seven years before: cf. *Thuc.* i. 94.

239 κορκόρου.] Genitive of part: 'some of the pimperl.' But it is the ordinary case to use of eatables and drinkables. So the French almost always use 'du, de la' in like phrases.

αὐτόν.] Sc. τὸν ὄλμον. They were short of wood; so stole and broke up a wooden mortar. Others, not

ἀλλ' ἐγκονῶμεν, ὦνδρες, ὡς ἔσται Λάχητι νυνί· 240
 σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.
 χθὲς οὖν Κλέων ὁ κηδεμὼν ἡμῖν ἐφέϊτ' ἐν ὥρᾳ
 ἦκειν ἔχοντας ἡμερῶν ὀργὴν τριῶν πονηρὰν
 ἐπ' αὐτόν, ὡς κολωμένους ὧν ἡδίκησεν. ἀλλὰ
 σπεύδωμεν, ὦνδρες ἥλικες, πρὶν ἡμέραν γενέσθαι. 245
 χωρῶμεν, ἅμα τε τῷ λύχνῳ πάντῃ διασκοπῶμεν,
 μή που λίθος τις ἐμποδὼν ἡμᾶς κακὸν τι δράσῃ.

ΠΑΙΣ

τὸν πηλὸν, ὦ πάτερ πάτερ, τουτονὶ φύλαξαι.

ΧΟΡΟΣ

κάρφος χαμῶθέν νυν λαβὼν τὸν λύχνον πρόβυσον.

ΠΑΙΣ

οὐκ, ἀλλὰ τῷδ' μοι δοκῶ τὸν λύχνον προβύσειν. 250

ΧΟΡΟΣ

τί δὴ μαθὼν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς,
 καὶ ταῦτα τοῦλαίου σπανίζοντος, ὠνόητε;

so well, take αὐτόν to be of the κόρκορος. But αὐτόν would not have been expressed at all if that had been the meaning; ἡψομεν τοῦ κ. κατασχίσαντες, 'we split up and boiled the pimpernel,' would have been sufficient.

240 ἔσται Λάχητι.] ἡ δίκη ἡ τιμωρία ἡ τοιοῦτόν τι. Schol.

241 σίμβλον.] Cf. the use of βλίττειν in *Eg.* 794. Laches had stored up his plunderings like a bee. His peculations in Sicily are further alluded to in v. 895, &c., where the dog Labes is tried.

243 ἡμ. τριῶν.] A military provision was σιτί' ἡμερῶν τριῶν. Cf. *Rac.* 312, *Eg.* 1079. In Racine's play (*Act* I. *Sc.* 4) Dandin, when going out, says, 'Je ne veux de trois mois rentrer dans la maison. De sacs et de procès j'ai fait provision.'

244 κολωμένους.] Cf. *Eg.* 456, χῶπως κολᾷ τὸν ἄνδρα. The middle form of the future is the true Attic

form.

247 λίθος.] Better than vulg. λαθών: they are looking well to their footsteps, and avoiding mud and stones, in the dark morning. And λίθος is in MS. V.

248. The boys are beside the regular chorus. Dindorf thinks there were perhaps six. They are sent to bear a message to Cleon at v. 408.

248—272. Of these lines the copyists ingeniously made tetrameter iambs, by insertions here and there of σὺ, γὰρ, νῦν, τι, που, δὴ, ὅδ', ἐξ. The lines are called, 'versus asynarteti:' each is composed of a dimeter iambic and a dimeter trochaic catalectic.

251 μαθών.] 'Urit me pruritus emendandi, et nescio quo modo malim hic legere τί δὴ παθών, non μαθών.' Florens Chr. The same complaint takes Meineke, wherever the phrase τί μαθών occurs.

οὐ γὰρ δάκνει σ', ὅταν δέη τίμιον πρίασθαι.

ΠΑΙΣ

εἰ νῆ Δί' αἰθις κονδύλοις νουθετήσεθ' ἡμᾶς,
ἀποσβέσαντες τοὺς λύχνους ἄπιμεν οἱ καδ' αὐτοί· 255
καῖπειτ' ἴσως ἐν τῷ σκότῳ τουτουὶ στερηθεὶς
τὸν πηλὸν ὥσπερ ἀτταγᾶς τυρβάσεις βαδίζων.

ΧΟΡΟΣ

ἦ μὴν ἐγὼ σοῦ χατέρους μείζονας κυλάζω.
ἀλλ' οὐτοσί μοι βόρβορος φαίνεται πατοῦντι
κούκ ἔσθ' ἵπως οὐχ ἡμερῶν τεττάρων τὸ πλείστον 260
ῥῥωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι.
ἔπεισι γοῦν τοῖσιν λύχνους οὐτοὶ μύκητες·
φιλεῖ δ', ὅταν τοῦτ' ἦ, ποιεῖν ὑετὸν μάλιστα.
δεῖται δὲ καὶ τῶν καρπίμων ἅττα μὴ ᾽στι πρῶα
ῥῥωρ γενέσθαι κάπιπνεῦσαι βόρειον αὐτοῖς. 265
τί χρῆμ' ἄρ' οὐκ τῆς οἰκίας τῆσδε συνδικαστῆς

253 δάκνει σ'.] For σὲ elided, even when emphatic, cf. *Nub.* 916, and the note there. And *Soph. Oed. Tyr.* 329, ἐγὼ δ' οὐ μήποτε τᾶμ' ὡς ἂν εἰπὼν μὴ τὰ σ' ἐκφήνω κακά is an analogous elision, for the possessive σὰ must there have some stress laid on it, as opposed to τὰμά. There is a similar complaint of wastefulness in oil in *Nub.* 56—9, where the old men enforce their reproof with blows.

254 κονδ. ν.] Cf. *Eq.* 1236, κονδύλοις ἡρμοστῶμεν.

257. When the light is gone, the old men will flounder about in the mud like sand-pipers. For ἀτταγᾶς cf. note on *Ach.* 875.

259 βόρβορος.] Meineke takes μάρμαρος from Hermann. MS. Ven. has βάρβαρος. Hermann argues that 'as the old man says there must be rain within four days at most, it is hard and dry ground that he ought to be complaining of.' But then what force have πηλὸς and ἀτταγᾶς above? And μάρμαρος is an uncommon word to admit on

conjecture for 'stony ground, &c.' It seems better to take vv. 261, 262 of past rain, and then τὸ πλείστον must be taken with ῥῥωρ. The prophecy of rain 'within four days at most' from the signs of the lamp-wicks would be curious. The old men's talk will run about thus: 'You talk of mud: why here is mud beneath my feet—enough to shew that heaven has been raining its hardest for four days—and then look too at the lamp-wicks: they have fungi on them: that shews rain is about; and we shall have some more.' Their first inferring from the mud how much rain there has been, and then passing on to the consideration of rain to come, may be a little rambling, but is not out of character with old men.

262 μύκητες.] Cf. *Virg. Georg.* I. 391, testa cum ardente viderent Scintillare oleum et putres con-crescere fungos.

264 δεῖται δὲ, κ.τ.λ.] And this rain (they go on to say) is wanted for the later fruits.

πέπονθεν, ὥς οὐ φαίνεται δεῦρο πρὸς τὸ πλῆθος;
οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν
ἡγείτ' ἂν ἄδων Φρυνίχου· καὶ γάρ ἐστιν ἀνὴρ
φιλωδός. ἀλλὰ μοι δοκεῖ στάντας ἐνθάδ', ὦνδρες, 270
ἄδοντας αὐτὸν ἐκκαλεῖν, ἦν τί πως ἀκούσας
τοῦμοῦ μέλους ὑφ' ἡδονῆς ἐρπύση θύραζε.
τί ποτ' οὐ πρὸ θυρῶν φαίνεται ἄρ' ἡμῖν ὁ γέρων οὐδ' ὑπα-
κούει;

μῶν ἀπολώλεκεν τὰς
ἐμβάδας, ἣ προσέκοψ' ἐν 275
τῷ σκότῳ τὸν δάκτυλόν που,
εἴτ' ἐφλέγμηνεν αὐτοῦ
τὸ σφυρὸν γέροντος ὄντος;
καὶ τάχ' ἂν βουβωνιῶη.
ἦ μὴν πολὺ δριμύτατός γ' ἦν τῶν παρ' ἡμῖν,
καὶ μόνος οὐκ ἂν ἐπείθετ',
ἀλλ' ὁπότε ἀντιβολοίῃ
τις, κάτω κύπτων ἂν οὔτω,
λίθον ἔψεις, ἔλεγεν. 280
τάχα δ' ἂν διὰ τὸν χθιζινὸν ἄνθρωπον, ὃς ἡμᾶς διεδύετ'
ἐξαπατῶν, λέγων ὥς
καὶ φιλαθήναιος ἦν καὶ

268 ἐφολκός.] Cf. Aesch. *Suppl.*
200, καὶ μὴ πρόλεσχος μῆδ' ἐφολκός
ἐν λόγῳ γένη. The Scholiast says
ἐφολκός is the boat towed astern of a
ship. This adjective we more often
find active; e.g. in Thuc. iv. 108,
τοῦ Βρασιδου ἐφολκά καὶ οὐ τὰ ὄντα
λέγοντος.

269 Φρυνίχου.] Cf. above, v. 220.

270 ἀλλὰ μοι δοκεῖ στάντας.]
Cf. *Eq.* 1311, καθῆσθαι μοι δοκεῖ ἐς
τὸ Θησεῖον πλεούσας. The Chorus
having picked their way to Philo-
cleon's house halt there, and chant
their summons.

274 ἀπολώλεκεν τὰς.] Hermann
corrected to ἀπολώλεκεν τὰς to agree
with λέγων ὥς as he has it in v. 283.
Richter's ἐξαπατῶν τε λέγων θ' in v.
283 seems as good, retaining here

the vulg. ἀπολώλεκε.

276 δάκτυλον.] Sc. ποδός.

278 δριμύτατός γ'.] Cf. note on
Eq. 808, εἴθ' ἤξει σοι δριμύς ἀγροίκος,
κ.τ.λ.

279 κάτω κύπτων.] To show in-
attention, or to avoid being moved
by the defendant's piteous appear-
ance.

280 λίθον ἔψεις.] The Scholiast
gives similar proverbs: πλινθον πλύ-
νειν, χύτραν ποικίλλειν, εἰς ὕδωρ γρά-
φειν, Αἰθίοπα λευκαίνειν, κατὰ θα-
λάττης σπείρειν.

281. Perhaps grief at the escape
of a defendant has made him ill.

282 φιλαθήναιος.] To be pro-
nounced with the diphthong short,
for the line answers to ἐμβαδας ἢ
προσέκοψ' ἐν.

τὰν Σάμῳ πρῶτος κατεῖποι,

διὰ τοῦτ' ὀδυνηθεῖς

εἴτ' ἴσως κεῖται πυρέττων.

ἔστι γὰρ τοιοῦτος ἀνὴρ.

285

ἀλλ', ὦγάθ', ἀνίστασο μῆδ' οὔτως σεαυτὸν

ἔσθιε, μῆδ' ἀγανάκτει.

καὶ γὰρ ἀνὴρ παχὺς ἦκει

τῶν προδόντων τὰπὶ Θράκης·

ὄν ὅπως ἐγχυτρίεις.

ὑπαγ', ὦ παῖ, ὑπαγε.

290

ΠΑΙΣ

ἐβελήσεις τι μοι οὖν, ὦ πάτερ, ἣν σου τι δεηθῶ;

283 τὰν Σάμῳ.] The accused man claimed to have done the state service by early information which enabled them to get a footing in Samos. The Athenians helped Miletus against Samos under Pericles, about twenty years before this play was exhibited. They reduced the island in nine months. Thuc. I. 115—117.

287 ἔσθιε.] Cf. Hom. *Il.* ζ. 202, ὃν θυμὸν κατέδωκ. It is a favourite metaphor. Bergler quotes from Alcaeus ἔδωδ' ἐμαυτὸν ὡς πολὺπους.

288 παχὺς.] So *Pac.* 639, τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους, αἰτίας ἂν προστιθέντες ὡς φρονεῖ τὰ Βρασίδου. To be a traitor in the matter of the Thrace-ward parts, and to favour Brasidas, amount to about the same, since Brasidas took a leading part in the campaigns there. For the operations cf. Thuc. IV. 102.

289 ἐγχυτρίεις.] 'Put in the pot,' add him to the 'stock' for soup. One of our poet's frequent metaphors from cookery. Cf. *Eg.* 745, ἔψοντος ἐτέρου τὴν χύτραν ὑφελόμεν, where χύτρα is plainly the 'stock-pot' boiling on the fire with the meat in it: and *Eg.* 1136—40, τοῦσδ' ἐπίτηδες...τρέφεις, καθ', ὅταν μὴ σοι τύχη δψον δν, τούτων δς δν

ἦ παχὺς θύσας ἐπιδειπνεῖς. Being plump and fat (παχὺς), he would be a savoury morsel to add to the pot. Our own slang will supply 'pot' or 'dish' as equivalents. The Scholiast's explanation of ἐγχ. as referring to exposure of infants in χύτραι seems to me quite unnecessary here. Being recognized by Hesychius it deserves some respect, but where Aristophanes can be so easily explained from himself, it appears better so to explain him.

290 ὑπαγ', ὦ παῖ.] Hermann supplies this line to the end of the strophe (after v. 280, λ. ε. ἔλεγεν) for the sake of symmetry. There seems no strong reason to give why the chorus should not say it only once, after the completion of both parts of their song. Why may not the chorus have halted, and deferred their 'lead on' to the end? Cf. above, v. 270, στάντας ἐνθάδ' ἐκκαλεῖν.

291—302. These lines metrically are answered by 303—315. The metre in the first five lines is 'Ionicum a minore,' — — — | — — — |. Instances of this metre are Aesch. *Pers.* 65—112, and in Latin, Hor. *Od.* III. 13, Miserarum est neque amori dare ludum, &c.

ΧΟΡΟΣ

πάνυ γ', ὦ παιδίον. ἀλλ' εἰπὲ τί βούλει με πρίασθαι
καλόν; οἶμαι δέ σ' ἐρεῖν ἀστραγάλους δήπουθεν, ὦ παῖ. 295

ΠΑΙΣ

μὰ Δί', ἀλλ' ἰσχάδας, ὦ παππία· ἥδιον γάρ.

ΧΟΡΟΣ

οὐκ ἂν

μὰ Δί', εἰ κρέμαισθέ γ' ὑμεῖς.

ΠΑΙΣ

μὰ Δί' οὐ τᾶρα προπέμψω σε το λοιπόν

ΧΟΡΟΣ

ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου 300
τρίτον αὐτὸν ἔχειν ἄλφιστα δεῖ καὶ ξύλα κῶψον
σὺ δὲ σὺκά μ' αἰτεῖς.

ΠΑΙΣ

ἄγε νυν, ὦ πάτερ, ἦν μὴ τὸ δικαστήριον ἄρχων
καθίσῃ νῦν, πόθεν ὠνησόμεθ' ἄριστον; ἔχεις ἐλ- 305
πίδα χρηστήν τινα νῶν ἢ πόρον Ἑλλάς ἱρὸν εἰπεῖν;

ΧΟΡΟΣ

ἀπαπαῖ, φεῦ, ἀπαπαῖ, φεῦ, μὰ Δί' οὐκ ἔγωγε νῶν οἶδ' 309
ὁπόθεν γὰρ δεῖπνον ἔσται. 311

298 ἥδιον γάρ.] The *ι* is scanned short, the answering line being *μὰ Δί' οὐκ ἔγωγε νῶν οἶδ'*.

300 μισθαρίου.] The *τριώβολον*, which had to find three (husband wife and child) in the necessities of life. The diminutive *μισθάριον* expresses the paltriness of the pay.

302. Hermann adds *εἰ* here to balance v. 315. But it might be 'extra metrum' there. Cf. note at v. 290.

303—308. Seeing that figs are quite out of the question, the boy begins to be anxious about his breakfast, if the court should not sit.

305 καθίσῃ.] Cf. v. 1441, *ἕως ἄν τὴν δίκην ἄρχων καλῇ*. It appears that the archon had the power of determining whether the court should sit, and that it was not sure to sit every day. Cf. *Thesm.* 78, *ἐπεὶ νῦν γ' οὔτε τὰ δικαστήρια μέλλει δικάζειν οὔτε βουλῆς ἐσθ' ἔδρα*.

308 πόρον Ἑλλάς ἱρὸν.] From Pindar, acc. to Scholiast. Having used πόρον, 'way,' i.e. means of getting money, he adds ridiculously enough the other words which he remembers come with πόρον in Pindar. The sacred πόρος Ἑλλάς is there the Hellespont.

ΠΑΙΣ

τί με δῆτ', ὦ μελέα μῆτερ, ἔτικτες,

ΧΟΡΟΣ

ἵν' ἐμοὶ πράγματα βόσκειν παρέχῃς;

ΠΑΙΣ

ἀνόνητον ἄρ' ὦ θυλάκιόν σ' εἶχον ἄγαλμα.
ἐ ἔ.

314

πάρα νῶν στενάζειν.

ΦΙΛΟΚΛΕΩΝ

φιλοι, τήκομαι μὲν

317

πάλαι διὰ τῆς ὑπῆς

ὑμῶν ὑπακούων.

ἀλλ' οὐ γὰρ οἶός τ' ἔτ' εἴμ'

ἄδειν. τί ποιήσω;

τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ

βούλομαί γε πάλαι μεθ' ὑ-

320

μῶν ἐλθὼν ἐπὶ τοὺς καδί-

312 τί με, κ.τ.λ.] From the The-
seus of Euripides. The Scholiast
gives both lines to the boy, and says
that in the play they were spoken
by those destined to be eaten by the
Minotaur. I do not see what good
sense can be made of v. 313 thus
given to the boy. It seems better
to follow Meineke and Cobet, who
give v. 313 to the chorus. 'Why,'
laments the boy, 'didst thou bear
me?' 'To be a plague to me to
keep, of course,' replies the old man.
However, v. 313 may in some way
resemble the line in Euripides that
follows τί με κ.τ.λ.

314 ἀνόνητον, κ.τ.λ.] Hippoly-
tus says (in the Theseus), ἀνόνητον
ἄγαλμα, πάτερ, οἰκοῖσι τεκῶν. The
wallet here was to put the meal in,
which the dicasts would buy if they
got their pay. Cf. *Eccl.* 380, B. τὸ
τριώβολον δῆτ' ἔλαβες; X. εἰ γὰρ
ῶφελον. ἀλλ' ὕστερος ἦλθον νῆ Δί'
ὥστ' αἰσχύνομαι μὰ Δί' οὐδὲν ἄλλο

μᾶλλον ἢ τὸν θυλάκον. The boy is
here carrying the father's wallet.

315 πάρα νῶν στ.] 'We may
both make our moan.' Perhaps, as
Richter thinks, both young and old
unite to say this. It is no doubt
another Euripidean scrap.

316—394. Philocleon hears the
chorus, and tells them his hard case.
They are indignant. After some
talk about ways of escape, the old
man hits on the plan of gnawing
through the net, and letting himself
down by a cord.

318 ὑπακούων.] Meineke's ἐπα-
κούων is in no respect better than
this. Cf. *Nub.* 263. Of Philocleon
listening at the window ὑπ. seems
correctly said, as it is so frequently
used of a door-keeper listening to
and answering a knock at the door.

321 καδίσκουσ.] He would fain
be off to his dear balloting-urns,
and be doing some mischief. Cf.
v. 340, οὐκ ἔβ' με...δρᾶν οὐδὲν κακόν.

σκους κακόν τι ποιῆσαι.

ἀλλ', ὦ Ζεῦ Ζεῦ, μέγα βροντήσας

ἢ με ποιήσουν καπνὸν ἐξαίφνης,

ἢ Προξενίδην, ἢ τὸν Σέλλου

325

τοῦτον τὸν ψευδαμάμαξυν.

τόλμησον, ἄναξ, χαρίσασθαί μοι,

πάθος οἰκτείρας·

ἢ με κεραυνῷ διατινθαλέω

σπόδισον ταχέως·

κἄπειτ' ἀνελών μ' ἀποφυσήσας

330

εἰς ὀξάλμην ἔμβαλε θερμὴν·

ἢ δῆτα λίθον με ποιήσουν ἐφ' οὗ

τὰς χοιρίνας ἀριθμοῦσιν.

323 ἀλλ' ὦ Ζεῦ, κ.τ.λ.] These wishes are in a sort of half-tragic style. Cf Aesch. *Prom. Vinct.* 1043—1053: which passage Aristophanes possibly had in his mind here. The metre (anapaestic) is the same.

μέγα βροντήσας.] Vulg. μέγα βρόντα, which Meineke reads as one word, Hirschig as imperative, following it by καμέ π. It seems well to commence the anapaestic system with ἀλλ' ὦ Ζεῦ, and therefore Dindorf's text is preferable, for the paroemiac verse should not be at the beginning.

325 Προξενίδην.] Having spoken of smoke, he adds these as beggarly braggarts (πτωχαλαζόντας), called 'smokes,' Proxenides, and Aeschines, son of Sellus. Schol. Cf. *Av.* 1126, Προξενίδης ὁ κομπασεύς, and below, v. 457.

326. Ψευδαμάμαξυν.] The ἀμάμαξυν is a kind of vine, whose wood crackles loud in the fire. Hence the whole word means that Aeschines is false and noisy. Schol. ψευδατράφαξυν in *Eg.* 630 is a similar compound, used also metaphorically.

327 τόλμησον χαρίσασθαι.] 'Bring thy heart to grant me the boon.' 'Id est χαρίσαι,' Brunck, from which note not much is gained.

More to the point is Bergler's quotation from Soph. *Trach.* 1070, τὸ ὦ τέκνον, τόλμησον, οἰκτερόν τέ με. τολμᾶν, τλήναι, τλήμων express 'endurance' of various kinds, from boldness and hardihood' to 'patience and misery.'

328 κεραυνῷ.] Cf. Soph. *Trach.* 1087, ἔνσεισον, ὦναξ, ἐγκατάσκηψον βέλος, πάτερ, κεραυνοῦ.

329 διατινθαλέω.] διαπύρρῳ Hesych. Suidas quotes τινθαλέοισι κατικμήναντο λοετροῖς. And ποτῷ τινθαλέω occurs in Nicand. *Alexipharm.* 445. Hence it seems used of hot liquid: and the thunderbolt may be conceived of as liquid fire.

330 ἀποφυσήσας.] Men blow off the ashes of fish baked on the coals. Schol. The word σπόδισον suggests this culinary metaphor, which is rather a coming down after the tragic style of the preceding lines.

332 λίθον, κ.τ.λ.] 'Or turn me to stone—so it be that whereon they count the voting-shells.' For χοιρίνας cf. *Eg.* 1332. The prayer that he might be turned to stone suggests Niobe: and it is possible that this may have reference to some play of that name. We know that there was a *Niobe* of Aeschylus, and also one of Sophocles. Cf. v. 580.

ΧΟΡΟΣ

τις γάρ ἐσθ' ὁ ταῦτά σ' εἵργων
καποκλείων τὰς θύρας; λέ-
ξον· πρὸς εὔνους γὰρ φράσεις.

335

ΦΙΛΟΚΛΕΩΝ

οὐμὸς υἱός. ἀλλὰ μὴ βοᾶτε· καὶ γὰρ τυγχάνει
οὔτοσὶ πρόσθεν καθεύδων. ἀλλ' ὕφεσθε τοῦ τόνου.

ΧΟΡΟΣ

τοῦ δ' ἔφεξιν, ὦ μάταιε, ταῦτα δρᾶν σε βούλεται;
ἢ τίνα πρόφασιν ἔχων;

ΦΙΛΟΚΛΕΩΝ

οὐκ ἔᾶ μ', ὦνδρες, δικάζειν οὐδὲ δρᾶν οὐδὲν κακὸν, 340
ἀλλὰ μ' εὐωχεῖν ἔτοιμός ἐστ'. ἐγὼ δ' οὐ βούλομαι.

ΧΟΡΟΣ

τοῦτ' ἐτόλμησ' ὁ μιαρὸς χα-
νεῖν ὁ Δημολογοκλέων ὅδ',

335 πρὸς εὔνους γ. φ.] The chorus sympathize with him in his prison, much as the ocean nymphs do with Prometheus in his strait. Cf. Aesch. *Prom. Vinc't.* 128, &c.

337 τόνου.] Met. from ships, says the Scholiast: *i.e.* from their ropes. It might be from stringed instruments: 'loosen the tension,' and so 'lower the tone.' There is the same doubt as to the metaphor in *Eg.* 532. Herodotus uses the word of the tension of the ropes in the bridge across the Hellespont, VII. 36.

338 ἔφεξιν.] For the accusative see note on *Eg.* 783. For the sense, *τίνος ἐνεκεν* (Schol. R.) is the best Greek comment. *ἔφεξις* should be taken in the sense of 'aim, intent,' from *ἐπέχειν*, in such uses as *ἐπέχειν τόξον*, *ἐπέχειν τὸν νοῦν*. 'With what aim, aiming at what, does he wish, &c.' It is generally interpreted as = *πρόφασις* = *ἐπισχεσίη* (Hom. *Odys.* φ. 71), 'grounds,' 'something to rest upon.' The gloss of Hesychius

χάριν, ἐνεκα, ἐποχήν, πρόφασιν, is not decisive against the sense of 'final aim;' and we get thus some distinction between *ἔφεξις* and *πρόφασις* in our text. 'What is his aim in this? What fair grounds has he to go upon?'

339 ἢ τίνα π. ἐ.] This line some would eject. But vv. 334—345 = vv. 365—378, and ἢ—*ἔχων* answers tolerably to ἀλλ'...*γνάθον*, if we take Meineke's *ἢ τίνα* for *τίνα*.

342 Δημολογοκλέων.] 'Quasi sui oblitus hoc dicit chorus.' Bergl. Dindorf calls this 'inepta interpretatio.' But it seems about right. The chorus probably, in their anger, are meant to use a word that shall end like *Bdelycleon*, the man's true name, without looking to the force of that termination. They mean *δημολόγος* in a bad sense, not reflecting that it will apply to their friends more than to their foes. *δημοκλονοκλέων* or *δημογελοκλέων*, conj. Reisk. The Scholiast explains by *τίραννος καὶ ἀρχοντιῶν*.

ὅτι λέγεις τι περὶ τῶν νε-
 ὦν ἀληθές. οὐ γὰρ ἂν ποθ'
 οὗτος ἀνὴρ τοῦτ' ἐτόλμη-
 σεν λέγειν, εἰ

343

μὴ ξυνωμότης τις ἦν.

345

ἀλλ' ἐκ τούτων ὥρα τινά σοι ζητεῖν καινὴν ἐπίνοιαν,
 ἥτις σε λάθρα τάνδρὸς τουδὶ καταβῆναι δεῦρο ποιήσει.

ΦΙΛΟΚΛΕΩΝ

τίς ἂν οὖν εἴη; ζητεῖθ' ὑμεῖς, ὥς πᾶν ἂν ἔγωγε ποιόην·
 οὔτω κιττῶ διὰ τῶν σανίδων μετὰ χοιρίνης περιελθεῖν.

ΧΟΡΟΣ

ἔστιν ὁπῇ δῆθ' ἦντιν' ἂν ἔνδοθεν οἶός τ' εἴης διορύξαι, 350
 εἴτ' ἐκδύναι ῥάκεσιν κρυφθεῖς, ὥσπερ πολύμητις Ὀδυσσεύς;

ΦΙΛΟΚΛΕΩΝ

πάντα πέφρακται κούκ ἔστιν ὁπῆς οὐδ' εἰ σέρφῳ διαδύναι.
 ἀλλ' ἄλλο τι δεῖ ζητεῖν ὑμᾶς· ὁπίαν δ' οὐκ ἔστι γενέσθαι.

ΧΟΡΟΣ

μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾷς κλέψας ποτὲ τοὺς ὀβε-
 λίσκους

345 ξυνωμότης.] Cleon is always charging 'conspiracy' on his enemies. Cf. *Eg.* 236, 257: and below vv. 483, 488, 495, 507.

349 σανίδων.] τῶν περιεχουσῶν τὰ ὀνόματα τῶν εἰσαχθησομένων εἰς τὸ δικαστήριον. Schol. He wants to go the round of these notices, that he may know what suits are coming on, and so may come into court prepared for the business he has to do. Some however (with another explanation of the Scholiast) take σανίδων here = δρυφάκτων, the rails or barriers. But cf. below, 848, where the σανίδες and γραφαὶ are brought out together: which makes for the first interpretation.

350 διορύξαι.] Meineke's διαλέξαι is from Hesychius: who however when he explains διαλέξαι by διορύξαι may only have been referring to *Lysistr.* 720, διαλέγουσαν τὴν ὁπῆν,

'widening the hole,' and may not have meant to imply that the exact infinitive διαλέξαι was in Aristophanes.

351 ῥάκεσιν, κ.τ.λ.] Cf. Hom. *Od.* δ. 245, σπεῖρα κάκ' ἀμφ' ὤμοισι βαλὼν, οἰκῇ ἰοικώς, ἀνδρῶν δυσμενέων κατέδυν πόλιν εὐρύαντιαν, and Eur. *Hec.* 239, οἰσθ' ἡνίκ' ἤλθες Ἴλιου κατὰ σκοπος, δυσχλαινία τ' ἄμορφος, ὁμμάτων τ' ἄπο φόνου σταλαγμοὶ σὴν κατέσταζον γένυν. And his later appearance in the beggar character in the *Odyssey* may also be meant.

353 ὁπίαν.] There is a pun on the double derivation from ὁπός or ὁπή; and possibly (as Florens thinks) an allusion to the sourness of the dicast in ὁπίας from ὁπός. He cannot get out through the hole; and he cannot be as sharp and sour as he would fain be with those brought before him.

ἴεις σαυτὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος ἐάλω; 355

ΦΙΛΟΚΛΕΩΝ

οἶδ'. ἀλλὰ τί τοῦτ'; οὐδὲν γὰρ τοῦτ' ἐστὶν ἐκείνῳ προσ-
όμοιον.

ἦβων γὰρ κἀδυνάμην κλέπτειν, ἰσχύον τ' αὐτὸς ἐμαντοῦ,
κούδεις μ' ἐφύλαττ', ἀλλ' ἐξῆν μοι
φεύγειν ἀδεῶς. νῦν δὲ ξὺν ὅπλοις
ἄνδρες ὀπλῖται διαταξάμενοι 360
κατὰ τὰς διόδους σκοπιωροῦνται,
τῷ δὲ δύ' αὐτῶν ἐπὶ ταῖσι θύραις
ὥσπερ με γαλῆν κρέα κλέψασαν
τηροῦσιν ἔχοντ' ὀβελίσκους.

ΧΟΡΟΣ

ἀλλὰ καὶ νῦν ἐκπόριζε 365
μηχανὴν ὅπως τάχισθ'. ἔ-
ως γὰρ, ὦ μελίττιον.

ΦΙΛΟΚΛΕΩΝ

διατραγεῖν τοίνυν κράτιστον ἐστί μοι τὸ δίκτυον.
ἡ δέ μοι Δίκτυννα συγγνώμην ἔχει τοῦ δικτύου.

ΧΟΡΟΣ

ταῦτα μὲν πρὸς ἀνδρός ἐστ' ἄνοντος ἐς σωτηρίαν.

355 Νάξος ἐάλω.] By Cimon (cf. Thuc. I. 98), about fifty years before this play. Cf. v. 283. From such references we may infer the chorus to be old men of about seventy years.

357 ἰσχύον τ' αὐτὸς ἐμαντοῦ.] Either 'I had my own proper strength,' was not the weakling I now am; or 'was lord of my own limbs and body.' Mitchell. In this latter case *ισχύειν* would govern a genitive after the analogy of *ἄρχειν*, *κρατεῖν*, and such verbs. That *ισχυον* = *ισχυρότερος ἦν* (as L. and S. say) is unlikely. Besides, would not *ισχυρότερος ἦν αὐτὸς ἐμαντοῦ* mean naturally, 'I was stronger than my former self, than I was before that

time,' not 'than my present self, than I am now'?

363 γαλῆν.] Cf. *Pac.* 1151, where the wife is bidden to bring out the meat, *εἰ τι μὴ ξήνεγκεν αὐτῶν ἡ γαλῆ τῆς ἐσπέρας*. For the arrangement ὥσπερ με γαλῆν cf. *Nub.* 257, ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.

364 τηροῦσιν ἔχοντ'.] For dual with plural cf. *Nub.* 1506, παθόντε... ὑβρίζετε.

368 Δίκτυννα, κ.τ.λ.] May the patroness of nets excuse me for tearing this net.

369 ἄνοντος.] Cf. Aesch. *Fr.* 145, οὐτ' ἂν τι θύων οὐτ' ἐπισπένδων ἄνοις; and Eur. *Andr.* 1132, ἀλλ' οὐδὲν ἦγεν.

ἀλλ' ἔπαγε τὴν γνώθον.

370

ΦΙΛΟΚΛΕΩΝ

διατέτρωκται τοῦτό γ'. ἀλλὰ μὴ βοᾶτε μηδαμῶς,
ἀλλὰ τηρώμεσθ' ὅπως μὴ Βδελυκλέων αἰσθήσεται.

ΧΟΡΟΣ

μηδὲν, ὦ τᾶν, δέδιθι, μηδὲν
ὥς ἐγὼ τοῦτόν γ', εἰς γρύ-
ξη τι, ποιήσω δακεῖν τὴν
καρδίαν καὶ τὸν περὶ ψυ-
χῆς δρόμον δραμεῖν, ἵν' εἰδῇ
μὴ πατεῖν τὰ

375

τῶν θεῶν ψηφίσματα.

ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλῳδίον εἶτα καθίμα
δῆσας σαυτὸν καὶ τὴν ψυχὴν ἐμπλησάμενος Διοπείθους. 380

ΦΙΛΟΚΛΕΩΝ

ἄγε νυν, ἣν αἰσθομένῳ τούτῳ ζητήτόν μ' ἐσκαλαμᾶσθαι
κἀνάσπαστον ποιεῖν εἴσω, τί ποιήσετε; φράζετε νυνί.

ΧΟΡΟΣ

ἀμυνοῦμέν σοι τὸν πρηνῶδη θυμὸν ἅπαντες καλέσαντες,
ὥστ' οὐ δυνατόν σ' εἶργειν ἔσται· τοιαῦτα ποιήσομεν ἡμεῖς.

374 δακεῖν τ. κ.] 'To gnaw his heart' in vexation. Cf. *Nub.* 1369.

378 τῶν θεῶν.] Vulg. ταῖν θεαῖν; which would mean Ceres and Proserpine. ψηφίσματα seems by way of surprise for μυστήρια. The Scholiast has the dual. Meineke, Cobet, and some others τοῖν θεοῖν. Probably whether dual or plural be in the text, Ceres and Proserpine are specially meant. Schömann (*De Com. Ath.* p. 249) says, 'τὰ ταῖν θεαῖν ψηφίσματα dicit facere pro τοὺς τ. θ. νόμους, de pietate erga parentes, quae ideo earum dearum Cereris atque Proserpinae, lex dici poterat, quoniam omnem in vita et moribus iis acceptam referebant, mysteriaque iis etiam in hujus rei memoriam celebrabant.'

380 Διοπείθους.] The Scholiast

on *Av.* 989, ὁ μέγας Διοπείθης, quotes from Phrynichus ἀνὴρ χορεύει, καὶ τὰ τοῦ θεοῦ καλά. βούλει Διοπείθῃ μεταδράμω καὶ τύμπανα; and from Amipsias Διοπείθει τῷ παραμυνομένῳ. Hence it is plain that ψυχὴν ἐμπλ. Δ. means 'having filled your soul with raging fury.' Cf. *Ach.* 484, καταπῶν Εὐριπίδην. The Scholiast further says that Diopithes was an orator; and in the *Knights* (v. 1085) he, or a namesake, is spoken of as maimed (κυλλὸς), or as bribed.

381 ἐσκαλαμᾶσθαι.] Below, at v. 609, ἐκκαλαμᾶται is used, but not so literally. 'arundo' in Latin bears the same sense as κάλαμος in this use.

383 πρηνῶδη.] Cf. *Ach.* 180, στυπτοὶ γέροντες, πρῖννοι, ἀτεράμους.

ΦΙΛΟΚΛΕΩΝ

δράσω τοίνυν ὑμῖν πίσυνος· καὶ μανθάνετ'· ἦν τι πάθω
 'γῶ, 385
 ἀνελόντες καὶ κατακλαύσαντες θεῖναί μ' ὑπὸ τοῖσι δρυ-
 φάκτοις.

ΧΟΡΟΣ

οὐδὲν πείσει· μηδὲν δείσης. ἀλλ', ὦ βέλτιστε, καθίει
 σαυτὸν θαρρῶν ἀπευξάμενος τοῖσι πατρώοισι θεοῖσιν.

ΦΙΛΟΚΛΕΩΝ

ὦ Λύκε δέσποτα, γείτων ἥρως· σὺ γὰρ οἶσπερ ἐγὼ κε-
 χάρησαι,
 τοῖς δακρύοισιν τῶν φευγόντων αἰὲ καὶ τοῖς ὀλοφυρμοῖς· 390
 ὥκησας γοῦν ἐπίτηδες ἰὼν ἐνταῦθ', ἵνα ταῦτ' ἀκροῶ,
 κάβουλήθης μόνος ἡρώων παρὰ τὸν κλάοντα καθῆσθαι.
 ἐλέησον καὶ σῶσον νυνὶ τὸν σαυτοῦ πλησιόχωρον·
 κοῦ μή ποτέ σου παρὰ τὰς κάννας οὐρήσω μῆδ' ἀποπάρδω.

ΒΔΕΛΥΚΛΕΩΝ

οὔτος, ἐγείρου.

ΣΩΣΙΑΣ

τί τὸ πρῶγμ' ;

386 **δρυφάκτοις.**] Even in death he would be in the court. Cf. *Eg.* 675 for *δρυφάκτοι*.

387 **οὐδὲν πείσει.**] 'You'll come to no harm=you'll not die:' *ἦν τι πάθω* 'γῶ above is the common euphemism, 'If anything should happen to me'='If I should die.'

389 **Λύκε.**] The hero Lycus, son of Pandion, had a statue close to the court, and appears to have been a patron of the courts generally. Cf. below, v. 819. Also Pollux names a special court as *τὸ ἐπὶ Λύκῳ δικαστήριον*.

390 **τοῖς δακρύοισιν, κ.τ.λ.]** Generally tears and wailings were thought out of place and displeas-

ing at shrines and temples: but Lycus, he argues, must delight in such, as he has settled himself there.

394 **κάννας.]** 'reed-mats,' *ψιάθους*. Schol. Others think it simply means 'a wattled fence.' And a protecting enclosure round the statue of Lycus, whether of mats hung up, or of lattice work, seems to suit the passage.

395—470. Bdelycleon discovers his father escaping, raises the alarm, and they keep him back. The Chorus come to his rescue; Bdelycleon summons more slaves; and, after a scuffle, the Chorus are beaten back, exclaiming loudly at the conspiracy and tyranny.

ΒΔΕΛΥΚΛΕΩΝ

ὥσπερ φωνή μέ τις ἐγκεκυκλωται, 395

ΣΩΣΙΑΣ

μῶν ὁ γέρων πη διαδύεται αὖ;

ΒΔΕΛΥΚΛΕΩΝ

μὰ Δί' οὐ δῆτ', ἀλλὰ καθιμᾶ

αὐτὸν δήσας.

ΣΩΣΙΑΣ

ὦ μιαρῶτατε, τί ποιεῖς; οὐ μὴ καταβήσει;

ΒΔΕΛΥΚΛΕΩΝ

ἀνάβαιν' ἀνύσας κατὰ τὴν ἑτέραν καὶ ταισιν φυλλάσι παῖε,
ἣν πῶς πρύμνην ἀνακρούσεται πληγεῖς ταῖς εἰρεσιώναις.

ΦΙΛΟΚΛΕΩΝ

οὐ ξυλλήψεσθ' ὁπόσοισι δίκαι τῆτες μέλλουσιν ἔσεσθαι, 400
ὦ Σμικυθίων καὶ Τισιάδῃ καὶ Χρήμων καὶ Φερέδειπνε;
πότε δ', εἰ μὴ νῦν, ἐπαρήξετέ μοι, πρὶν μ' εἶσω μᾶλλον
ἄγεσθαι;

ΧΟΡΟΣ

εἰπέ μοι, τί μέλλομεν κινεῖν ἐκείνην τὴν χολὴν,
ἥνπερ, ἥνικ' ἄν τις ἡμῶν ὀργίσῃ τὴν σφηκιάν;
νῦν ἐκείνο νῦν ἐκείνο

405

395 ἐγκεκύκλωται.] Rather a curious use of this verb. Euripides uses it of the ether, τοῦ χθόν' ἐγκυκλυμένον αἰθέρος. *Bacch.* 292. Perhaps Aristophanes took it from some poet, Euripides or another, who had spoken of 'a circum-ambient voice.'

396 διαδύεται αὖ.] Dindorf adds the αὖ for the metre. Brunck added οὐ before μὰ Δί'. Porson reads διαδὺς ἔλαθεν for διαδύεται: this last Meineke and Hirschig admit.

397 μιαρῶτατε, τί ποιεῖς;] μῆρ' ἀνδρῶν, Porson, to avoid the sequence of anapaest after dactyl. It is a nice point to settle whether such a sequence was so utterly in-

admissible to an Athenian that we are justified in leaving MSS. in order to avoid it. Cf. notes on *Nub.* 663 and 1407.

398 ἑτέραν.] Sc. θυρίδα. Philocleon was getting down from a window.

399 εἰρεσιώναις.] For these cf. Scholiast on *Eg.* 729.

400—403. He calls on several of his fellow dicasts by name. The names Τισιάδης, from τίσασθαι, and Φερέδειπνος (v. 311, ὅποθεν τὸ δειπνον ἔσται) are significant.

403, 4 τί μέλλομεν.] 'Why do we delay to rouse, &c.' After ἥνπερ supply κινούμεν.

405—414. These lines probably

τουξύνθυμον, ὧ' κολαζόμεσθα, κέντρον ἐντέτατ' ὀξύ.
 ἀλλὰ θαϊμάτια βαλόντες ὡς τάχιστα, παιδιά,
 θεῖτε καὶ βοᾶτε, καὶ Κλέωνι ταῦτ' ἀγγέλλετε,
 καὶ κελεύετ' αὐτὸν ἥκειν
 ὡς ἐπ' ἄνδρα μισόπολιν
 ὄντα κάπολουμενον, ὅτι
 τόνδε λόγον ἐσφέρει,
 [ὡς χρῆ] μὴ δικάζειν δίκας.

410

ΒΑΕΛΥΚΛΕΩΝ

ᾠγαθοί, τὸ πρᾶγμ' ἀκούσατ', ἀλλὰ μὴ κεκράγετε. 415

ΧΟΡΟΣ

νῆ Δί' ἐς τὸν οὐρανὸν γ'. ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι.

ought to correspond metrically to vv. 463—470: but they do not do so exactly, and it is hardly safe to alter the text to produce a strict agreement.

406 κολαζόμεσθα.] Cf. Plat. *Prot.* 324 C, τιμωροῦνται καὶ κολάζονται. A rare use of the middle form in the present, though in the future tense the middle is the proper Attic form. Cf. above, v. 244.

407 ἐντέτατ' ὀξύ.] This does not content Dindorf, but as the antistrophic verse is also uncertain, he offers no correction. Hermann reads ἐντέταται ὀξύ. Meineke makes this agree with v. 465, by ἐντετάμεθ' ὀξύ here and ἐλάβαν' ὑπιούσα there.

414 ὡς χρῆ.] Most editors throw these words out; and so the verse would answer to αὐτὸς ἄρχων μόνος.

415 ᾠγαθοί, κ.τ.λ.] This scene between Bdelycleon and the enraged Chorus is rather like that between Dicaeopolis and the Acharnian colliers, *Ach.* 284, &c.

416 ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι.] Whether this be given to Bdelycleon, or to the Chorus (and it will make tolerable sense either way, though perhaps the actual holder

is more correctly said 'to loose his hold of,' than is he who will not give up his attempt to seize a person), it seems certain that τοῦδε for τόνδε is a proper correction. Dawes pointed out that μεθίεναι, 'to set loose, send from you,' governed the accusative—μεθίσθαι, 'to loose oneself from, let go one's hold of,' a genitive. The passages which some have brought to support the accus. after μεθίσθαι are: *Soph. El.* 1277, μὴ μ' ἀποστερήσης τῶν σῶν προσώπων ἡδονὰν μεθέσθαι. *Eur. Med.* 736, τοῦτοις...ἀγουνσιν οὐ μεθεῖ' ἀν' ἐκ γαίας ἐμέ. In neither of these passages is the accusative governed by the verb in question (see Elmsley and Porson on the *Medea*, and Jebb on the *Electra*). Brunck also brings *Eur. Iph. in Aul.* 309, ἀφες δὲ τήνδ' ἐμοί. ME. οὐκ ἂν μεθείμην; which proves nothing; and *Eur. Phoen.* 519, where no doubt ἐκείνου should be read for ἐκείνον. The principle of Dawes' rule is so plain, that a few copyists' errors need not weigh against it.

ἐγὼ οὐ.] Cf. *Nub.* 901, ἐγὼ αὐτά: which Dindorf there writes in one word, as by crasis. Editors have not been thoroughly consistent in

ταῦτα δῆτ' οὐ δεινὰ καὶ τυραννίς ἐστιν ἐμφανής;
ὦ πόλις καὶ Θεώρου θεοισεχθρία,
κεῖ τις ἄλλος προέστηκεν ὑμῶν κόλαξ.

ΞΑΝΘΙΑΣ

Ἡράκλεις, καὶ κέντρ' ἔχουσιν. οὐχ ὀρᾶς, ὦ δέσποτα; 420

ΒΔΕΛΤΚΛΕΩΝ

οἷς γ' ἀπώλεσαν Φίλιππον ἐν δίκη τὸν Γοργίου.

ΧΟΡΟΣ

καὶ σέ γ' αὖθις ἐξολοῦμεν· ἄλλ' ἅπας ἐπίστρεφε
δεῦρο κάξιέρας τὸ κέντρον εἴτ' ἐπ' αὐτὸν ἔσο,
ξυσταλεις, εὐτακτος, ὀργῆς καὶ μένους ἐμπλήμενος,
ὡς ἂν εὖ εἰδῇ τὸ λοιπὸν σμήνος οἶον ὥργισεν. 425

ΞΑΝΘΙΑΣ

τοῦτο μέντοι δεινὸν ἤδη νῆ Δί', εἰ μαχούμεθα·
ὡς ἔγωγ' αὐτῶν ὀρῶν δέδοικα τὰς ἐγκεντρίδας.

ΧΟΡΟΣ

ἄλλ' ἀφίει τὸν ἄνδρ'. εἰ δὲ μὴ, φήμ' ἐγὼ

their manner of writing such combinations of vowel sounds: and possibly the original writers were no more so; a rigid uniformity in orthography being a modern refinement.

418 *θεοισεχθρία*.] The reproachful expression, *θεοὺς ἐχθρὸς*, had almost come to be considered one adjective; and from it was formed a noun in *-ία*. Other readings are *θεοσεχθρία*, *θεοεχθρία*, but they do not seem so good; nor do they appear to suit the metre. The lines are composed of four cretics.

421 *ἐν δίκη*.] *ἀντὶ τοῦ δικάζοντες*. Schol. The prevailing sense of *ἐν δίκη* in Aristophanes (as elsewhere) is 'justly.' Cf. *Eg.* 257, *ἐν δίκη γ'*, *ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθλείς*. And it is not quite certain that here, if the Philippus mentioned was, as the Scholiast says, a traitor and barbarian, Bdelycleon may not

mean to hint that his judicial punishment served him right. When this man was condemned does not appear. A passage in *The Birds* (v. 1700), *βάρβαροι δ' εἰσὶν γένος, Γοργίαι τε καὶ Φίλιπποι*, apparently refers to the same person.

422 *αὖθις*.] 'In another trial, as a second instance.' Holden reads *αὐτοῖς*, which Meineke adopts.

423 *ἔσο ξυσταλεις*.] Cf. *Eccl.* 93, *ξυστεῖλαμεναι θαίματτα*, and 486, *πρὸς ταῦτα συστέλλου σεαυτὴν*. Not very unlike this use, though more specially nautical, is *Eg.* 432, *ἐγὼ δὲ συστέλλας γε τοὺς ἀλλάντας εἴτ' ἀφήσω κατὰ κύμ' ἐμαυτὸν οὐρίον κλάειν σε μακρὰ κελεύσας*.

424 *ἐμπλήμενος*.] For the form cf. *Eccl.* 51, *τριχίδων ἐμπλήμενος*.

428. The metre is the same as that of 418, 419, each line being composed of four cretics. In v. 429 *-νας μακαρι-* is an equivalent for a

τὰς χελώνας μακαριεῖν σε τοῦ δέρματος.

ΦΙΛΟΚΛΕΩΝ

εἶά νυν, ὦ ξυνδικασταί, σφῆκες ὀξυκάρδιοι, 430
οἱ μὲν ἐς τὸν πρωκτὸν αὐτῶν ἐσπέτεσθ' ὠργισμένοι,
οἱ δὲ τῷ φθαλμῷ ἔν κύκλῳ κεντεῖτε καὶ τοὺς δακτύλους.

ΒΔΕΛΤΚΛΕΩΝ

ὦ Μίδα καὶ Φρυξ βοήθει δεῦρο καὶ Μασυντία,
καὶ λάβεσθε τουτουὶ καὶ μὴ μεθῆσθε μηδενί·
εἰ δὲ μὴ, ἔν πέδαις παχείαις οὐδὲν ἀριστήσετε. 435
ὡς ἐγὼ πολλῶν ἀκοίσας οἶδα θρίων τὸν ψόφον.

ΧΟΡΟΣ

εἰ δὲ μὴ τοῦτον μεθήσεις, ἔν τί σοι παγήσεται.

ΦΙΛΟΚΛΕΩΝ

ὦ Κέκροψ ἥρως ἄναξ, τὰ πρὸς ποδῶν Δρακοντίδη,

cretic in time, two short syllables being in place of one long.

429 χελώνας, κ.τ.λ.] This prophecy is fulfilled later on in the play, when Xanthias comes in (at v. 1292) exclaiming, ἰὼ χελῶναι μακάριαι τοῦ δέρματος, after being beaten by his master.

432 τῷ φθαλμῷ ἔν.] Cf. *Nub.* 943, τῷ φθαλμῷ κεντούμενος ὥσπερ ὑπ' ἀνθρῶν... ἀπολείται. Elmsley's ἔν κύκλῳ for κύκλῳ seems worthy of acceptance, because MS. Rav. has τῷ φθαλμῶν: otherwise the simple dative κύκλῳ might be confirmed by many examples, and would be satisfactory.

433 Μίδα.] Midas, Phryx, and Masynthias are names of slaves.

435 εἰ δὲ μὴ.] 'Else,' if you do not (obey me and not let him go). Instances like this are frequent, where, a prohibition having gone before, we cannot render εἰ δὲ μὴ literally without some ambiguity, because of the preceding negative.

οὐδὲν ἀριστήσετε.] Breakfast seems to have been the meal on the absence of which the Greeks

most comment as a hardship. Cf. Theocr. *Idyll.* I. 51, πρὶν ἢ κρᾶτιστον ἐπὶ ξηροῖσι καθέξῃ, where some read ἑνᾶριστον (ἀνᾶριστον), 'breakfastless,' and the sense comes out much the same with either reading. Cf. also Aesch. *Ag.* 351, πόνος νήστις πρὸς ἀρίστοισιν ὧν ἔχει πόλις τάσσει.

436 θρίων.] There was a proverb, πολλῶν ἐγὼ θρίων ψόφους ἀκήκοα. Fig-leaves crackle loudly when burnt: hence the proverb, of empty and noisy threats. Schol.

437 τοῦτον μεθήσεις.] See above, at v. 416, for μεθεῖναι and μεθέσθαι.

ἔν τί σοι.] For the tmesis cf. *Nub.* 792, ἀπὸ γὰρ ὀλοῦμαι. *Ach.* 295, κατὰ σε χώσομεν.

438 Δρακοντίδη.] The fable of Cecrops' serpent shape below is found in *Ov. Met.* 255, and elsewhere. But Richter explains Δρακ. differently: 'the poet compares the oft invoked god to the oft accused Dracontides,' for whom cf. v. 157. But the older explanation seems the better; and the reference to Dracontides very doubtful.

περιορᾶς οὕτω μ' ὑπ' ἀνδρῶν βαρβάρων χειρούμενον,
οὺς ἐγὼ ᾿δίδαξα κλάειν τέτταρ' ἐς τὴν χοῖνικα; 440

ΧΟΡΟΣ

εἶτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρα κακά;
δηλαδή· καὶ νῦν γε τούτῳ τὸν παλαιὸν δεσπότην
πρὸς βίαν χειροῦσιν, οὐδὲν τῶν πάλαι μεμνημένοι
διφθερῶν καὶ ξωμίδων, ἃς οὗτος αὐτοῖς ἡμπόλα,
καὶ κυνᾶς· καὶ τοὺς πόδας χεიმῶνος ὄντος ὠφέλει, 445
ὥστε μὴ ῥιγῶν ἐκάστοτ'· ἀλλὰ τούτοις γ' οὐκ ἔνι
οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς τῶν παλαιῶν ἐμβάδων.

ΦΙΛΟΚΛΕΩΝ

οὐκ ἀφήσεις οὐδὲ νυνὶ μ', ὦ κάκιστον θηρίον;
οὐδ' ἀναμνησθεῖς ὅθ' εὐρῶν τοὺς βότρυς κλέπτουντά σε
προσαγαγὼν πρὸς τὴν ἐλάαν ἐξέδειρ' εὖ κἀνδρικῶς, 450
ὥστε σε ζηλωτὸν εἶναι, σὺ δ' ἀχάριστος ἦσθ' ἄρα.
ἀλλ' ἄνες με καὶ σὺ καὶ σὺ, πρὶν τὸν υἱὸν ἐκδραμεῖν.

ΧΟΡΟΣ

ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην,
οὐκέτ' ἐς μακρὰν, ἵν' εἰδῇθ' οἷόν ἐστ' ἀνδρῶν τρόπος

439 βαρβάρων.] He calls to the national hero to aid him against the foreign slaves, Mida, Phryx, and the rest.

440 κλάειν τέτταρ' ἐς τὴν χοῖνικα.] 'To weep four times to the choenix,' that is, while kneading four loaves to the choenix of flour, which the Scholiast says was the regular proportion. The slave worked at kneading four loaves to the choenix, bemoaning his hard labour the while with a gush of tears for each loaf. But χοῖνιξ also means a kind of stocks, cf. *Plut.* 276, τὰς χοῖνικας καὶ τὰς πέδας ποθοῦσαι. A pun on the two senses may possibly be intended; but the exact meaning of 'weeping four times (when put) into the stocks' is not clear. With κλάειν, τέτταρα, *Ach.* 2, ἦσθην τέτταρα, may be compared.

442 δηλαδή.] Cobet's δῆλα δ', εἰ καὶ νῦν γε (accepted by Meineke),

if not necessary, is very neat.

443 οὐδὲν κ.τ.λ.] The Chorus upbraid the slaves with want of gratitude for clothes given to them. Their master afterwards reckons even the beatings that they got as grounds for gratitude.

444 καὶ ξωμίδων.] ἱμάτια δουλικά καὶ ἑτερομάσχαλα. Schol.

445 πόδας ὠφέλει.] Cf. *Eg.* 874, εὐνούστατον τε τῇ πόλει καὶ τοῖσι δακτύλοισιν, of the sausage-seller, after his gift to Demus of a pair of shoes.

450 προσαγαγὼν κ.τ.λ.] The culprit was tied up to an olive-tree, and received such a thrashing as any one might envy. εὖ κἀνδρικῶς occurs in the same collocation in *Eg.* 379.

451 ἀχάριστος ἦσθ' ἄρα.] 'You after all were thankless?' I was not earning the gratitude I had a right to expect, and thought at the time I should get.

ὄξυθύμων καὶ δικαίων καὶ βλεπόντων κάρδαμα.

455

ΒΔΕΛΥΚΛΕΩΝ

παῖε παῖ', ὦ Ξανθία, τοὺς σφῆκας ἀπὸ τῆς οἰκίας.

ΞΑΝΘΙΑΣ

ἀλλὰ δρῶ τοῦτ'· ἀλλὰ καὶ σὺ τῷφε πολλῶ τῷ καπνῷ.

ΣΩΣΙΑΣ

οὐχὶ σοῦσθ'; οὐκ ἐς κόρακας; οὐκ ἄπιτε; παῖε τῷ ξύλῳ.

ΞΑΝΘΙΑΣ

καὶ σὺ προσθεῖς Αἰσχίνην ἔντυφε τὸν Σελλαρτίου.

ἄρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσειν τῷ χρόνῳ.

460

ΒΔΕΛΥΚΛΕΩΝ

ἀλλὰ μα Δί' οὐ ῥαδίως οὕτως ἂν αὐτοὺς διέφυγες,

εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες.

ΧΟΡΟΣ

ἄρα δῆτ' οὐκ αὐτὰ δῆλα

τοῖς πένησιν, ἡ τυραννὶς

ὥς λάθρα μ' ἐλάβαν' ὑπιοῦσα;

465

455 βλεπόντων κάρδαμα.] So νᾶπυ βλέπειν, πυρρίχην βλέπειν (*Av.* 1169), ναύφρακτον βλέπειν (*Ach.* 95), &c.

456. Bdelycleon has been away for a short time, and now comes out again, encouraging the slaves to drive away the assailants.

457 ἀλλὰ καὶ σὺ.] To Sosias. Meineke arranges the dialogue differently, without Sosias.

458 σοῦσθ'.] Nearly as σοῦσοῦ above at v. 209. But Aeschylus and Sophocles both use this word of 'haste,' without any notion of driving away: e.g. *Aesch. S. c. Theb.* 31, σοῦσθε σὺν παντευχία: and *Soph. Aj.* 1414, σοῦσθω, βάτω.

459 Αἰσχίνην.] The same as the son of Sellus mentioned above at v. 325. He was καπνώδης διὰ τὴν ἀλαζονείαν. Also the Scholiast finds a reference to σέλας, 'blaze,' in the altered name of the man's father (which he spells Σελάρτιος): ὁ γὰρ

καπνὸς τοῦ σέλαος γέννημα, 'smoke is born of blazing fire:' and therefore the smoky Aeschines is fitly 'son of Blazius.'

460 ἄρ' ἐμέλλομεν.] Cf. *Ach.* 347, *Nub.* 1301.

462 Φιλοκλέους.] ὡς Φιλοκλέους ἀγρίου ὄντος ἐν τῇ μελοποιίᾳ. εἴπερ τὴν πικρίαν αὐτοῦ εἶχον, οὐκ ἂν ῥαδίως αὐτοὺς διέφυγες. Schol. The phrase καταπιὼν Εὐριπίδην, *Ach.* 484, expresses the same idea of imbibing a poet's spirit. Cf. also above, v. 380. And Homer's δράκων βεβρωκὼς κακὰ φάρμακ' (*Il. χ.* 94) may be added in illustration: as the serpent 'got venom from his food, and bitter fury within him,' so were this company to be bitter and keen on Philoclean diet. For Philocles cf. *Thesm.* 168, ταῦτ' ἄρ' ὁ Φιλοκλῆς αἰσχρὸς ὦν αἰσχροῦς ποιεῖ.

465 ὥς λάθρα μ' ἐλάβαν' ὑπιοῦσα.] This line has to agree with v. 407 in metre. MSS. and editors

εἰ σύ γ', ὦ πόνῳ πονηρὲ καὶ κομηταμυνία,
τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις,
οὔτε τιν' ἔχων πρόφασιν
οὔτε λόγον εὐτράπελον,
αὐτὸς ἄρχων μόνος.

470

ΒΔΕΛΤΚΛΕΩΝ

ἔσθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας βοῆς
ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγάς;

ΧΟΡΟΣ

σοὺς λόγους, ὦ μισόδημε καὶ μοναρχίας ἐρῶν,
καὶ ξυνὼν Βρασίδα, καὶ φορῶν κράσπεδα
στεμμάτων, τὴν θ' ὑπήνην ἄκουρον τρέφων;

475

ΒΔΕΛΤΚΛΕΩΝ

νὴ Δί' ἣ μοι κρεῖττον ἐκστῆναι τὸ παράπαν τοῦ πατρὸς
μᾶλλον ἢ κακοῖς τοσούτοις ναυμαχεῖν ὅσημέραι.

vary in the details: the above is Meineke's. λάθρα γ' ἐλάνθανε, the common reading, seems tautological.

466 πόνῳ πονηρῇ.] Cf. *Lys.* 350, ὦνδρες πόνῳ πονηροί. Such alliterations pleased the Greek ear. Cf. note on *Nub.* 6.

κομηταμυνία.] κομᾶν = μέγα φρονεῖν: of Amynias we shall have more at v. 1267.

469 εὐτράπελον.] 'Ready, ingenious,' and so 'plausible.' Possibly the chorus of dicasts would have borne resignedly being tyrannized over, had their enemy defeated them by some dexterous plea, such as they were wont to admire in court. But εὐτράπελος is not always used in a bad sense: cf. *Thuc.* II. 41, where it is Pericles' boast that to the Athenian beyond all the world it belongs ἐπὶ πλεῖστα εἶδη μάλιστα εὐτραπέλως τὸ σῶμα αὐταρκες παρέχεσθαι.

470—547. Bdelycleon proposes a conference, to settle matters amicably. At first the chorus will have no compromise with conspirators;

but after some talk it is agreed that Philocleon shall advocate the cause of the dicasts, and shew that their life is the most desirable. The chorus encourage him to do his best in their defence.

473 ἐρῶν.] With the vulg. ἐραστὰ this line did not correspond to the trochaic v. 417. Yet, for the sense, ἐραστὰ comes better after μισόδημε, and the correction in these cases to perfect the metrical correspondence is often a doubtful matter.

475 ξυνὼν Βρασίδα.] Cf. *Pac.* 640, φρονοὶ τὰ Βρασίδου. Hems or edgings of wool were worn, says the Scholiast, by the Laconians. The beard and moustache they also allowed to grow in some manner peculiar to themselves. Hence all these particulars denote τὸ λακωνίζειν.

479 κακοῖς τ. ναυμαχεῖν.] 'Face such a broadside of troubles' we might say. Naval metaphors are of course rife at Athens.

ΧΟΡΟΣ

οὐδὲ μὲν γ' οὐδ' ἐν σελίνῳ σουστὶν οὐδ' ἐν πηγάνῳ· 480
 τοῦτο γὰρ παρεμβαλοῦμεν τῶν τριχοινίκων ἐπῶν.
 ἀλλὰ νῦν μὲν οὐδὲν ἀλγείς, ἀλλ' ὅταν ξυνήγορος
 ταῦτά ταῦτά σου καταντλήῃ καὶ ξυνωμότας καλῇ.

ΒΔΕΛΤΚΛΕΩΝ

ἄρ' ἂν, ὦ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτέ μου;
 ἢ δέδοκταί σοι δέρεσθαι καὶ δέρειν δι' ἡμέρας. 485

ΧΟΡΟΣ

οὐδέποτε γ', οὐχ, ἕως ἂν τι μου λοιπὸν ῖ,
 ὅστις ἡμῶν ἐπὶ τυραννίδ' ὧδ' ἐστάλης.

480 σελίνῳ.] Parsley and rue were planted as a border to gardens; those who had not advanced beyond them were only at the entrance or threshold: hence 'you are only at the parsley,' or 'not yet at the parsley,' is a proverb meaning 'you have only just begun,' or 'you have not yet begun.'

481 τοῦτο γὰρ ... τριχοινίκων ἐπῶν.] 'For this three-quart phrase will we throw in,' i.e. the phrase οὐδὲ μὲν γ'... πηγάνῳ. Cf. *Rac.* 521, ῥῆμα μυριάμορον. The expressions in the former verse may have been taken from some bad poet. Archippus the Scholiast thinks is here attacked. τριχοῖνικος evidently means 'capacious, big;' and the chorus are probably led to use their fine phrase by Bdelycleon's expressions before, ναυμαχεῖν ὅσημέραι, and (perhaps) ἐκστῆναι τοῦ πατρὸς. Richter thinks all these may have been phrases used by Archippus. This poet wrote a play called *δνου σκία*, which some think is referred to above at v. 191.

482 ἀλλ' ὅταν.] 'But (you will feel it) when.'

483 καταντλήῃ.] Cf. *Plat. Rep.* 344 A. ταῦτα εἰπὼν ὁ Θρασύμαχος ἐν νῷ εἶχεν ἀπέναι, ὥσπερ βαλανεύς ἡμῶν καταντλήσας κατὰ τῶν ὥτων

ἀθρόον καὶ πολὺν τὸν λόγον.

483 ξυνωμότας.] So MS. V; MS. Rav. has an abbreviation which might equally stand for plural or singular. But, on the score of sense, the plural seems better. The orator would use the word in the plural, ξυνωμόται, associating Bdelycleon with accomplices; cf. v. 488, ξυνωμόται, and *Eq.* 628, ξυνωμότας λέγων πιθανώταθ', in a very similar case.

484 ἀπαλλαχθεῖτέ μου.] 'Will you or won't you keep clear of me?' The leading idea of course is that he is to be rid of them rather than they rid of him, though the Greek at first sight looks as if the reverse were the case.

485 σοι.] Thus Bergk reads for vulg. μοι. The Chorus are addressed in the singular in the person of their leader. δ. μοι means 'is it decreed for me?' A curious use of the dative after such a verb.

485 δέρεσθαι καὶ δέρειν.] Bergler compares *Ran.* 861, δάκνειν, δάκνεσθαι.

487 ὧδ' ἐστάλης.] The deficient syllable in MSS. before ἐστάλης is supplied in various ways. ἐπὶ τυραννίδι διεστάλης Bentl. ὧδ' is due to Hermann. Either this or Meineke's ἐξεστάλης makes the line agree with v. 429.

ΒΔΕΛΤΚΛΕΩΝ

ὥς ἅπανθ' ὑμῖν τυραννίς ἐστι καὶ ξυνωμόται,
 ἦν τε μεῖζον ἦν τ' ἔλαττον πρᾶγμα τις κατηγορή,
 ἥς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ' ἐτῶν 490
 νῦν δὲ πολλῶ τοῦ ταρίχους ἐστὶν ἀξιωτέρα·
 ὥστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.
 ἦν μὲν ὠνήταί τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη,
 εὐθέως εἶρηχ' ὁ πωλῶν πλησίον τὰς μεμβράδας·
 οὗτος ὀφωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι. 495
 ἦν δὲ γήτειον προσαιτῇ ταῖς ἀφύαις ἡδύσματα,
 ἢ λαχανόπωλις παραβλέψασά φησι θατέρω·
 εἰπέ μοι, γήτειον αἰτεῖς πότερον ἐπὶ τυραννίδι;
 ἢ νομίζεις τὰς Ἀθήνας σοὶ φέρειν ἡδύσματα;

488 τυραννίς.] The Athenians, remembering the Pisistratids, were ever on their guard against 'tyranny.' The mutilation of the Hermae in Alcibiades' time was thought ἐπὶ ξυνωμοσίᾳ νεωτέρων πραγμάτων καὶ δήμου καταλύσεως γεγενῆσθαι. Thuc. VI. 27. And Demosthenes (*de Syntaxi*, p. 170) rebukes this suspiciousness, giving instances which, though of course not so absurd as those of Aristophanes, are absurd enough.

490 πεντήκοντ' ἐτῶν.] Fifty years is put as a round number for a long time. The expulsion of the Pisistratids would be considerably more than fifty years before this play; later disturbances and anti-democratical movements would be less than fifty years ago.

491 ἀξιωτέρα.] Cf. *Eg.* 645, 672, for this market sense of ἀξιος.

493—5. If any purchaser prefer one kind of anchovy to another, an absurd political charge is made out of it. The ὀρφῶς was the more delicate kind.

496 ταῖς ἀφύαις ἡδύσματα.] Various are the readings adopted here: ταῖς ἀφ. ἡδυσμά τι, ταῖς ἀφ. ἡδυσμά τις, ταῖς ἀφ. ἡδύσματα, τις ἀφ. ἡδυ-

σμά τι, τις ἀφ. ἡδύσματα. The substitution of τις for ταῖς is to avoid the dactyl in the fifth place; for which, however, cf. *Ach.* 318, τὴν κεφαλὴν ἔχων λέγειν: which some editors alter there. ταῖς ἀφύαις ἡδύσματα seems to square best with *Eg.* 678, ἔπειτα ταῖς ἀφύαις ἐδίδουν ἡδύσματα. Of course τις is not necessary as subject to προσαιτῇ; for the same purchaser may be supposed to go on from the fish stall to the vegetable stall. Indeed, the πρὸς in the compound verb rather implies that it is a further demand of the man who has just bought his anchovies.

497 θατέρω.] τῷ ἐτέρῳ ὀφθαλμῷ χαλεπῶς ὑποβλεψαμένη, ὥς οὐκ ἀξιον ἡγουμένη τὸν τυχόντα φαγεῖν γήτειον. Schol. Leeks were, the herb-seller meant, a dish for a king; it was not for the like of him to be wanting them, or to expect Athens to supply him therewith. Perhaps in the next line φέρειν contains a notion of paying as tribute (φόνον), and the line might be paraphrased, 'are you a king, and is Athens bound to pay you tribute of leeks to relish your anchovies?'

ΞΑΝΘΙΑΣ

κάμέ γ' ἡ πόρνη χθές εἰσελθόντα τῆς μεσημβρίας, 500
 ὅτι κελητίσαι ἔκλεινον, ὄξυθυμηθεῖσά μοι
 ἤρετ' εἰ τὴν Ἰππίου καθίσταμαι τυραννίδα.

ΒΑΕΛΤΚΛΕΩΝ

ταῦτα γὰρ τούτοις ἀκούειν ἡδέ', εἰ καὶ νῦν ἐγώ
 τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν
 ὀρθροφουτοσυκοφαντοδικοταλαιπώρων τρόπων 505
 ζῆν βίον γενναῖον ὥσπερ Μόρυχος, αἰτίαν ἔχω
 ταῦτα δρᾶν ξυνωμότης ὦν καὶ φρονῶν τυραννικά.

ΦΙΛΟΚΛΕΩΝ

νῆ Δί' ἐν δίκῃ γ'. ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα
 ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποστερεῖς
 οὐδὲ χαίρω βατίσιν οὐδ' ἐγχέλεσιν, ἀλλ' ἥδιον ἂν 510
 δικίδιον σμικρὸν φάγοιμ' ἂν ἐν λοπάδι πεπνυγμένον.

502 Ἰππίου.] Aristophanes does not fall into the mistake about Hippias, which Thucydides remarks on (i. 20). He mentions Hippias as the tyrant in *Eg.* 447—9, *A. τὸν πάππον εἶναι φημί σου τῶν δορυφόρων. Κ. ποῖων; φράσον. Α. τῶν Βυρσίνης τῆς Ἰππίου.*

505 ὀρθροφ.] His life was wretched and toilsome (*ταλαιπώρος*), with early rising and trudging to the courts (*ὀρθροφουτία*), and with pettifogging and suits (*συκοφαντία, δίκαι*). Mitchell calls him 'a home-forsaker, morning-trudger, a suit and cause-distracted man.' The *ταλαιπωρία* of his present life is contrasted with the joviality of that proposed.

506 Μόρυχος.] Of course it is only in irony that Morychus' life is termed *γενναῖος*. For this luxurious gourmand cf. *Ach.* 887, *Pac.* 1008, and below, v. 1142. Bdelycleon had promised *εὐωχία* to his father, cf. above, v. 341.

508 ὀρνίθων γάλα.] A proverb for the utmost luxury. It is promised as such in *Av.* 733, by the

chorus of birds (who ought to know all about it), and again at v. 1673.

510 βατίσιν.] Cf. *Pac.* 810, *βατιδοσκόποι*. Eels (in the next line) were the delight of Morychus, cf. *Ach.* 887, where the Copaic eel is welcomed as *φίλη Μορύχῳ*.

511 πεπνυγμένον.] The operation of *πνίξις* is best described by Herodotus, II. 92, when he is telling how the Egyptians prepare the edible byblus: οἱ δὲ ἂν καὶ κάρτα βούλωνται χρηστῇ τῇ βύβλῳ χρᾶσθαι, ἐν κλιβάνῳ διαφανεῖ πνίξαντες οὕτω τρώγουσι. It is plain that the operation was performed *without water*, in a close-covered vessel, of earthenware probably, and was nearly what cooks now call 'braising,' and was not 'stewing' or 'seething.' There is also a further metaphorical sense in *πεπνυγμένον*, because, as Bergler says, 'in iudiciis innocentes saepe misere vexarentur et paene enecarentur.' The *λοπὰς* is the dish in which the meat is served after the cooking: but has not apparently any judicial meaning.

ΒΔΕΛΤΚΛΕΩΝ

νὴ Δί' εἰθίσθης γὰρ ἦδесθαι τοιούτοις πράγμασιν
 ἀλλ' ἐὰν σιγῶν ἀνάσχη καὶ μάθης ἀγὼ λέγω,
 ἀναδιδάξειν οἷομαί σ' ὥς πάντα ταῦθ' ἁμαρτάνεις.

ΦΙΛΟΚΛΕΩΝ

ἔξιμαρτάνω δικάζων;

ΒΔΕΛΤΚΛΕΩΝ

καταγελῶμενος μεν οὖν
 οὐκ ἐπαίεις ὑπ' ἀνδρῶν, οὓς σὺ μόνον οὐ προσκυνεῖς.
 ἀλλὰ δουλεύων λέληθας.

ΦΙΛΟΚΛΕΩΝ

παῦε δουλείαν λέγων,
 ὅστις ἄρχω τῶν ἀπάντων.

ΒΔΕΛΤΚΛΕΩΝ

οὐ σύ γ', ἀλλ' ὑπηρετεῖς
 οἰόμενος ἄρχειν· ἐπεὶ δίδαξον ἡμᾶς, ᾧ πάτερ,
 ἥτις ἡ τιμὴ 'στὶ σοι καρπουμένῳ τὴν Ἑλλάδα.

520

ΦΙΛΟΚΛΕΩΝ

πάνυ γε καὶ τούτοισί γ' ἐπιτρέψαι θέλω.

ΒΔΕΛΤΚΛΕΩΝ

ἄφετε νῦν ἅπαντες αὐτόν.

καὶ μὴν ἐγώ.

512. It is all habit, says the son; I can easily shew you that you are quite wrong, and are making yourself a miserable slave.

516 καταγ. μὲν οὖν.] Nay, to say you are wrong is not enough; you are, though you don't see it, a laughing-stock to the demagogues and orators.

518 ἄρχω.] See the passage in *The Knights* (1111—1150), where the Chorus chide Demus for being duped by the orators and demagogues, and he strives to shew that he is not such a fool as he looks.

They allow, however, at the outset ᾧ Δῆμε καλὴν γ' ἔχεις ἀρχὴν, ὅτι πάντες ἀνθρωποὶ δεδίασι σ' ὥσπερ ἀνδρὰ τύραννον.

520 καρπουμένῳ.] What good do you, as a dicast, get (asks the son) from the revenues coming in from Greece? you only have your paltry three-obol piece: the demagogues take the lion's share.

521 πάνυ γε.] An assent to δίδαξον: 'with all my heart (I will inform you).'

522 ἄφετε.] Spoken to the slaves, who were still guarding him.

ΦΙΛΟΚΛΕΩΝ

καὶ ξίφος γέ μοι δότε·

ἦν γὰρ ἡττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει.

ΒΔΕΛΤΚΛΕΩΝ

εἰπέ μοι, τί δ' ἦν τὸ δεῖνα τῇ διαίτῃ μὴ ῥυμένῃς;

ΦΙΛΟΚΛΕΩΝ

μηδέποτε πίοιμ' ἄκρατον μισθὸν ἀγαθοῦ δαίμονος. 525

ΧΟΡΟΣ

νῦν δὴ τὸν ἐκ θήμετέρου
 γυμνασίου δεῖ τι λέγειν
 καινὸν, ὅπως φανήσῃ

καὶ ξίφος γέ.] This line is wrongly given to Bdelycleon in some editions. Bergler corrected the arrangement of speakers. Cf. v. 714, where Philocleon has the sword now asked for. And the καὶ ξίφος γέ μοι δότε, 'Ay, and give me a sword,' plainly shews that it is the beginning of another person's speech. Philocleon will, in tragic fashion, like Ajax, fall on his sword, if defeated.

524 τὸ δεῖνα.] Cf. *Lys.* 921, καί τοι τὸ δεῖνα ψίαθός ἐστ' ἐξοιστέα, 926, καίτοι τὸ δεῖνα προσκεφάλαιον οὐκ ἔχεις. Also *Pac.* 268, τὸ δεῖνα γὰρ ἀπόλωλ' Ἀθηναίοισιν ἀλετρίβανος. From all these passages it is plain that τὸ δεῖνα is used when a speaker, suddenly recollecting something that hinders or affects the matter in hand, cannot at once in his hurry find words for it, but explains his meaning in the following clause. Thus in the *Lysistrata* we might render it: 'And yet there's what's-its-name still wanted—a mat, I mean, must be brought;' and so too in the other passage. In the *Peace* it is: 'You don't bring the pestle? No, for what's-its-name prevented—I mean, the Athenians' pestle is dead.' And so here, 'And what if what's-its-name wanted to happen—

if, I mean, you were not to abide by the arbitration.' This explanation appears better than that of L. and S., who take τὸ δεῖνα to be a vocative of address to the person; an explanation which seems not applicable satisfactorily to any of the Aristophanic passages, and impossible in some. *Lys.* 1168 may be added, and will be found to be like those above quoted.

525 ἄκρατον μισθόν.] Cf. *Eg.* 85, ἄκρατον οἶνον ἀγαθοῦ δαίμονος. The dicast's mind thinks of 'wage' rather than 'wine.' I have not hesitated with Meineke to accept ἄκρατον for ἀκράτου, due to Richter. The confusion of *υ* and *ν* is frequent in MSS. The converse change from πεντώβολον to πεντωβόλου is to be accepted in *Eg.* 798. Cf. also *Pac.* 254.

526 νῦν δὴ, κ.τ.λ.] To vv. 526—545 correspond metrically vv. 631—647; but some words have been lost near the end of the antistrophe.

528 φανήσῃ.] This is to be taken with μὴ κατὰ τ. ν. τ. λέγειν. Bdelycleon interrupts to ask for his desk (κίστην), that he may take notes: he then says to the chorus, with reference apparently to their words 'that you may appear' 'But what sort of a man will you appear, if

ΒΔΕΛΤΚΛΕΩΝ

ἐνεγκάτω μοι δεῦρο τὴν κίστην τις ὡς τάχιστα.
ἀτὰρ φανεῖ ποῖός τις ὢν, ἣν ταῦτα παρακελεύη;

530

ΧΟΡΟΣ

μὴ κατὰ τὸν νεανίαν
τόνδε λέγειν. ὁρᾷς γὰρ ὡς
σοὶ μέγας ἐστὶν ἄγων
καὶ περὶ τῶν ἀπάντων,
εἵπερ, ὃ μὴ γένοιθ', οὐ-
τός σ' ἐθέλει κρατῆσαι.

535

ΒΔΕΛΤΚΛΕΩΝ

καὶ μὴν ὅσ' ἂν λέξη γ' ἀπλῶς μνημόσυνα γράφομαι ἑγώ.

ΦΙΛΟΚΛΕΩΝ

τί γὰρ φάθ' ὑμεῖς, ἣν ὁδί με τῷ λόγῳ κρατήσῃ;

ΧΟΡΟΣ

οὐκέτι πρεσβυτῶν ὄχλος
χρήσιμος ἔστ' οὐδ' ἀκαρῇ·
σκωπτόμενοι δ' ἂν παισιν ἐν
ταῖσιν ὁδοῖς ἀπάσαις

540

you urge him on in this way?" meaning probably that the chorus, as well as their champion, will cut a very different figure after the contest from what they expect. Then the chorus, ignoring his interruption, go on with their directions to Philocleon.

532 λέγειν.] Meineke adopts Hirschig's λέγων. ὅπως φανήσῃ λέγων, 'that you may appear speaking, be proved to speak,' is perhaps a little better than φ. λέγειν, 'you may appear to speak:' but the construction with infinitive seems admissible, and has all the MS. authority.

533, 4 ἄγων...περὶ τῶν ἀπάντων.] A kind of phrase frequent in exhortations, e. g. Thuc. VII. 61, ὁ μὲν ἄγων ὁ μέλλων ἔσται περὶ τε σωτηρίας καὶ πατρίδος ἐκάστοις.

535 δ μὴ γένοιθ'.] This refers only to κρατῆσαι, not to the whole phrase, ἐθέλει κρατῆσαι.

537 ὅσ' ἂν λέξη γ' ἀπλῶς.] 'Of every word he says.'

541 ἀκαρῇ.] Cf. *An.* 1649, τῶν γὰρ πατρῶων οὐδ' ἀκαρῇ μέτεστί σοι. The word is used of time in *Nub.* 496. The singular is found in *Plut.* 244, ἐν ἀκαρεῖ χρόνῳ (or χρόνου). And below, at v. 701, ἀκαρὲς is read by many editors, as countenanced by Suidas.

542—5. The very *gamins* in the street will mock at us. Street boys seem to have been an institution in all lands. Cf. Horace's 'vellunt tibi barbam lascivi pueri.' Meineke's text has been adopted: for Dindorf's is as far from the MSS. by omission as is Meineke's by the conjectural insertion of παισιν.

θαλλοφόροι καλούμεθ', ἀν-
τωμοσιῶν κελύφη.

545

ἀλλ' ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντιλογήσῃν
τῆς ἡμετέρας, νυνὶ θαρρῶν πᾶσαν γλῶτταν βασάνιζε.

ΦΙΛΟΚΛΕΩΝ

καὶ μὴν εὐθύς γ' ἀπὸ βαλβιδων περὶ τῆς ἀρχῆς ἀποδείξω
τῆς ἡμετέρας ὡς οὐδεμιᾶς ἥττων ἐστὶν βασιλείας.

τί γὰρ εὐδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ δικα-
στοῦ,

550

ἢ τρυφερώτερον, ἢ δεινότερον ζῶον, καὶ ταῦτα γέροντος;
ὃν πρῶτα μὲν ἔρποντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι δρυφάκτοις
ἄνδρες μεγάλοι καὶ τετραπῆχεις· κᾶπειτ' εὐθύς προσιόντι
ἐμβάλλει μοι τὴν χεῖρ' ἀπαλὴν, τῶν δημοσιῶν κεκλοφυῖαν

544 **θαλλοφόροι.**] Old men were employed to carry branches of olive at the Panathenaic procession, as being useless for any other service. Schol.

545 **ἀντωμοσιῶν κελύφη.**] For ἀντ. cf. *Dict. Antiq.* p. 55. κελύφη, 'mere husks, empty shells:' their kernel, force, and virtue being now gone.

547 **βασάνιζε.**] 'Test your full powers of tongue;' i.e. do all you know in the way of speech.

548—649. Philocleon describes how he is courted and flattered by the powerful, that they may ensure acquittal when brought before him as a dicast: how he receives all kinds of presents and indulgences; how he and his fellows do what they will, and give account to none: how he is quite worshipped and petted at his own home, and is a very Zeus to the multitude. When he has ended this speech, during which Bdelycleon takes a few notes, and throws in a few remarks, the Chorus, and Philocleon himself, think that the day is won.

548 **βαλβιδων.**] A favourite metaphor. Cf. *Eq.* 1159, ἀφες ἀπὸ βαλβιδῶν ἐμέ γε καὶ τουτονί: also *Lys.* 1000, ἀπὸ μιᾶς ὑσπλαγίδος.

551 **τρυφερώτερον.**] 'Better found in all luxuries, means of gratifying appetite, &c.' The Scholiast's τρυφῆς δεόμενον is a curious mistake. The word is illustrated in detail in vv. 607—619.

δεινότερον.] 'More feared.' Cf. vv. 622—630. The more frequent sense perhaps of δεινός in Attic Greek, when used of persons, is 'clever, cunning:' but the context is decisive for the other meaning here. δεινός is first 'fearful,' then by easy transition 'wonderful;' then, of persons, such fear or wonder at them is grounded on their possession of great powers, especially knowledge or cunning.

κ. τ. γέροντος.] 'Even though he be old,' and the old (as the Scholiast notes) are generally incapable of pleasure, and weak.

553 **τετραπῆχεις.**] Used by way of praise in *Ran.* 1014, γενναίους καὶ τετραπῆχεις: here rather of great hulking fellows, who have to cringe to the (probably) insignificant-looking little judge. In Theocr. *Id.* xv. 17, ἀνὴρ τρισκαίδεκάπηχυσ is contemptuous. Persius' 'Fulfennius ingens' (*Sat.* v. 190) is of this six-foot type.

554 **τὴν χεῖρ' ἀπαλὴν.**] Meineke

ἰκετείουσίν θ' ὑποκύνπτοντες, τὴν φωνὴν οἰκτροχοοῦντες· 555
οἰκτερόν μ', ὦ πάτερ, αἰτοῦμαί σ', εἰ καὺτὸς πώποθ' ὑφείλου
ἀρχὴν ἄρξας ἢ 'πὶ στρατιάς τοῖς ξυσσίτοις ἀγοράζων·
ὅς ἐμ' οὐδ' ἂν ζῶντ' ἦδειν, εἰ μὴ διὰ τὴν προτέραν ἀπόφυξιν.

ΒΑΕΛΤΚΛΕΩΝ

τουτὶ περὶ τῶν ἀντιβολούντων ἔστω τὸ μνημόσυνόν μοι.

ΦΙΛΟΚΛΕΩΝ

εἴτ' εἰσελθὼν ἀντιβοληθεὶς καὶ τὴν ὀργὴν ἀπομορχθεὶς, 560
ἔνδον τούτων ὧν ἂν φάσκω πάντων οὐδὲν πεποίηκα,
ἀλλ' ἀκροῶμαι πάσας φωνὰς ἰέντων εἰς ἀπόφυξιν.
φέρ' ἴδω, τί γὰρ οὐκ ἔστιν ἀκοῦσαι θώπευμ' ἐνταῦθα δι-
καστῇ;

οἱ μὲν γ' ἀποκλάονται πενίαν αὐτῶν καὶ προστιθέασιν
κακὰ πρὸς τοῖς οὖσιν, ἕως ἀνιῶν ἂν ἰσώσῃ τοῖσιν ἐμοῖσιν·

doubtingly proposes *tis* for *τὴν*. But surely *ἀπαλὴν* is an indirect predicate: 'he puts his hand in mine (so as to be) soft,' or 'he puts his hand in mine softly.' For the sense, it is much the same as if the adverb had been used. The transition from plural to singular need cause no difficulty: cf. vv. 564, 565, and *Pac.* 639, *ἔσειον... τοὺς παχεῖς, αἰτίας ἂν προστιθέντες ὡς φρονοῖ τὰ Βρασίδου*. To illustrate the general sense of this passage, Bergler quotes from *Xen. de Rep. Ath.* I. 18, *νῦν δ' ἡνάγκασται τὸν δῆμον κολακεύειν τῶν Ἀθηναίων εἰς ἕκαστος τῶν συμμάχων ... καὶ ἀντιβολῆσαι ἀναγκάζεται ἐν τοῖς δικαστηρίοις καὶ εἰσιόντός του ἐπιλαμβάνεσθαι τῆς χειρός. διὰ τοῦτο οἶν οἱ σύμμαχοι δοῦλοι τοῦ δῆμου τῶν Ἀθηναίων καθεστᾶσι μᾶλλον*.

557 *στρατιάς*.] For thefts on service cf. above, v. 354: also vv. 236—8. But here is rather meant a fraudulent embezzlement of money entrusted to the soldier to purchase provisions for the mess; as *ὑφείλου* and *ἀγοράζων* prove: the *ὑπὸ* denoting a quietness and secrecy in the transaction.

558 *ἦδειν*.] For the form cf.

Nub. 380, *ἐλελήθειν*.

560 *εἰσελθὼν κ.τ.λ.*] 'Then, having gone into court and taken my seat as dicast, after these entreaties, &c.' The *ἀντιβολίαι* came before the going into court. For *εἰσελθὼν* compare *εἰσιόντος* in the passage of Xenophon quoted above.

ἀπομορχθεὶς.] No other metaphorical use of this word is given. *ἀποβαλὼν* Schol. but it seems to mean 'having had my anger smoothed away,' having been stroked, patted, &c. into lenity.

562. The defendants will say anything and everything to gain acquittal.

565 *ἕως ἀνιῶν*.] Dindorf supplies *ἀνιῶν* from MS. V, in which the syllable *ων* is written. But the *ι* is long in *ἀνιῶν* in *Eq.* 349, which makes for Meineke's view, who (with Hermann) writes *ἀνιών*: 'till, ascending in the scale of miseries, (= making his woes ever greater and greater) he makes his equal to mine.' In illustration of this, in connection with *προστιθέασιν* in v. 564, may be quoted from *Thuc.* III. 45, *ἐπεὶ διεξεληλύθασι γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι προστιθέντες,*

οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι γέλοιοι· 566
οἱ δὲ σκώπτουσ', ἵν' ἐγὼ γελάσω καὶ τὸν θυμὸν κατὰ-
θωμαι.

κἂν μὴ τοῦτοις ἀναπειθώμεσθα, τὰ παιδάρ' εὐθύς ἀνέλκει,
τὰς θηλείας καὶ τοὺς υἱεῖς, τῆς χειρὸς, ἐγὼ δ' ἀκροῶμαι·
τὰ δὲ συγκύψανθ' ἅμ βληχᾶται· κᾶπειθ' ὁ πατήρ ὑπὲρ
αὐτῶν 570

ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπολύσαι·
εἰ μὲν χαίρεις ἄρνὸς φωνῇ, παιδὸς φωνὴν ἐλεήσais·
εἰ δ' αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῇ με πιθέσθαι.
χῆμεῖς αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὸν κόλλοπ' ἀνείμεν.
ἄρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλούτου καταχρήνη;

εἴπωσ ἦσσαν ἀδικοῖντο ὑπὸ τῶν κακούργων. καὶ εἰκὸς τὸ πάλαι τῶν μεγίστων ἀδικημάτων μαλακώτερας κείσθαι αὐτάς, παραβαινομένων δὲ τῷ χρόνῳ ἐς τὸν θάνατον αἱ πολλαὶ ἀνήκουσιν, 'Men have gone through the whole list of punishments, ever adding punishment to punishment (= with continual increase in severity) if by any means they might less suffer from evil-doers. And punishments enacted in old time were milder, naturally enough, even for heinous offences, but, as these in time were defied by transgressors, the more part have now reached the severity of death.' The use of *προστιθέναι* is similar, also *ἀνήκουσι* may be compared with *ἀνίων* here.

566 Αἰσώπου.] A tragic actor of the name is meant, says the Scholiast; and this would make the Αἰσώπου τι γέλοιοι more distinct from the 'fables' just mentioned. Yet Αἰσωπικὸν γέλοιοι is supposed to refer to a different Aesop, namely the writer of fables, in v. 1259: whence it does not seem certain that the fable-writer is not meant here as well. The *μῦθοι* first mentioned might be longer and more elaborate apologues, and so considered distinct from Aesop's short and funny fables about birds, beasts, &c.

570 ἅμ βληχᾶται.] Dindorf says: 'formam monosyllabam restitui, annotatam ab Hesychio.' συγκύπτοντα βληχᾶται Porson. Richter reads *συγκύψανθ'* from MSS. R and V: and the aorist participle is quite as good as the present, if not better: cf. Herod. III. 42, *συγκύψαντες ποιεῦσι*.

κᾶπειθ' ὁ πατήρ κ.τ.λ.] Cf. Demosth. c. *Mid.* 574, where Midias is said to intend thus to excite commiseration.

574 κόλλοπ' ἀνείμεν.] Cf. v. 337, ὕφεσθε τοῦ τόνου. The *κόλλοπες* are the small pegs of the lyre to which the strings are fastened, and by turning which they can be tightened. Schol. This passage rather supports the interpretation of v. 337 as a metaphor from a stringed instrument.

575 πλούτου καταχρήνη.] Cf. *Eccl.* 631, *καταχρήνη τῶν σεμνοτέρων ἔσται πολλή*. It seems to strike Bdelycleon as a curious phrase, for he at once jots it down. *ἐγχανεῖν* is a common word for 'to mock at, have the laugh against,' but the noun *καταχρήνη*, as thus used, hardly finds a literal English equivalent. 'Am I not herein a mighty king, and cannot I snap my fingers at your wealthy men?' is the sense.

ΒΔΕΛΥΚΛΕΩΝ

δευτερον αὖ σου τουτὶ γράφομαι, τὴν τοῦ πλούτου κατα-
 χήνην' 576
 καὶ τὰγαθὰ μοι μέμνησ' ἄχεις φάσκων τῆς Ἑλλάδος ἄρχειν.

ΦΙΛΟΚΛΕΩΝ

παίδων τολύων δοκιμαζομένων αἰδοῖα πάρεστι θεᾶσθαι.
 καὶ Οἶαγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν ἂν ἡμῖν
 ἐκ τῆς Νιόβης εἴπῃ ῥῆσιν τὴν καλλίστην ἀπολέξας. 580
 καὶ ἀνλητῆς γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα
 ἐν φορβειᾷ τοῖσι δικασταῖς ἔξοδον ἡύλησ' ἀπιούσιν.
 καὶ ἀποθνήσκων ὁ πατήρ τῷ δῶ καταλείπων παῖδ' ἐπί-
 κληρον,
 κλάειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ διαθήκῃ

579 Οἶαγρος.] A tragic actor; whether of Aeschylus or Sophocles is doubtful, and matters little. Aeschylus and Sophocles wrote each a play called *Niobe*: that of Aeschylus is mentioned in *Ran.* 912.

580 ῥῆσιν.] Cf. *Nub.* 1371, Εὐριπίδου ῥῆσιν τιν'. The dicasts get something out of both actor and flutist, before giving them a verdict.

582 φορβειᾷ.] The object of the mouth-piece was, according to the Scholiast, ὅπως ἂν σύμμετρον τὸ πνεῦμα πεμπόμενον ἡδεῖαν τὴν φωνὴν τοῦ ἀνλητοῦ ποιήσῃ, to make the stream of breath through the instrument regular and even, and so sweeten the tone. φορβειᾷς ἄτερ came to be a proverb for 'without regulation or control.' Hence Cicero to Atticus (*Epist.* II. 16) says of Pompey, 'Cnaeus quidem noster jam plane quid cogitet nescio; φυσᾷ γὰρ οὐ σμικροῖσιν αὐλίσκοις ἔτι, ἀλλ' ἀγρίαις φύσαισι φορβειᾷς ἄτερ:' quoting what we know to be a fragment of Sophocles. A crow is ridiculously introduced in *The Birds* (v. 861) with such a mouthpiece on.

ἔξοδον ἡύλησ' ἀπιούσιν.] 'Plays us out of court.' But the playing

out was perhaps to be with the concluding piece of music from some well-known play: the end of a tragedy being called ἔξοδος.

583—6. If a father die, leaving one daughter sole heiress, and have betrothed her already, we set the will aside, and take upon ourselves to give away the bride to our favourite.

583 ἐπὶ κληρον.] The later name, according to the Scholiast, was μονοκληρονόμος: and it is curious that ἐπὶ κληρος should in Attic Greek have come to be so specially used of a daughter inheriting, and that too an only daughter and child. Such an heiress was also called πατροῦχος πάρθενος (Herod. VI. 57), and it was a matter to settle by law, who, as next of kin, should have her to wife, if her father had not, before his death, betrothed her.

584 κλάειν...τὴν κεφαλὴν.] The construction is curious. In *Plut.* 612, σὲ δ' ἔαν κλάειν μακρὰ τὴν κεφαλὴν, the second accusative τὴν κ. appears to be in apposition to σέ: 'and to let you—your head (=your person, yourself) go weep.' Here the construction probably is 'having told the will that its head (=itself)

καὶ τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημείουσιν ἐπούσῃ, 585
 ἔδομεν ταύτην ὅστις ἂν ἡμᾶς ἀντιβολήσας ἀναπείσῃ.
 καὶ ταῦτ' ἀνυπεύθυνοι δρῶμεν· τῶν δ' ἄλλων οὐδεμί' ἀρχή.

ΒΔΕΛΤΚΛΕΩΝ

τουτὶ γάρ τοί σε μόνον τούτων ὧν εἴρηκας μακαρίζω·
 τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογχυλιάζων. 589

ΦΙΛΟΚΛΕΩΝ

ἔτι δ' ἡ βουλὴ χῶ δῆμος ὅταν κρῖναι μέγα πρᾶγμ' ἀπορήσῃ,
 ἐψήφισται τοὺς ἀδικούντας τοῖσι δικασταῖς παραδούναι·
 εἴτ' Εὐαθλος χῶ μέγας οὗτος κολακῶννυμος ἀσπίδαποβλήs
 οὐχὶ προδώσειν ἡμᾶς φασὶν, περὶ τοῦ πλήθους δὲ μαχεῖσθαι.
 κὰν τῷ δῆμῳ γνώμην οὐδεὶς πῶποτ' ἐνίκησεν, εἰ μὴ
 εἶπῃ τὰ δικαστήρι' ἀφεῖναι πρῶτιστα μίαν δικάσαντας· 595
 αὐτὸς δ' ὁ Κλέων ὁ κεκραξιδάμας μόνον ἡμᾶς οὐ περιτρώγει,

may go weep;' but there may be (as Florens supposes) another meaning implied in κεφαλὴν, 'the head or beginning of the will,' *prima eera et caput testamenti*. The passages quoted by Bergler with κλάειν μακρὰ do not help us in explaining the construction of κεφαλὴν either in the *Plutus* or here. The explanation of one Scholiast on the *Plutus*, that τύπτουσιν is understood, is not satisfactory.

585 καὶ τῇ κόγχῃ.] Supply εἰπόντες κλάειν. They used to put shells over the seals for greater security. Schol.

πάνυ σεμνῶς.] 'Most pretentiously,' with a great fuss, and show of care.

587 καὶ ταῦτ'...ἀρχή.] And we do all this with no account to render afterwards: which is more than any other magistrate can do, since he has to submit to the εὐθύνη on going out of office.

588 σε μόνον.] Reiske, Porson, Dindorf, Meineke, read it thus. σεμνὸν vulg., σεμνῶν MS. Rav. σεμνῶν might do, 'Why on this point of your grand privileges I do con-

gratulate you.' τουτὶ refers to τὸ ἀνυπευθύνους δρᾶν.

590. Philocleon goes on with his tale, regardless of his son's remark; shewing how the most important public matters are referred to the dicasts, and how the demagogues all court them.

592 Εὐαθλος.] Cf. *Ach.* 210, and the note there. The comic writers, Plato and Cratinus, both mention him. Schol.

κολακῶννυμος.] For Cleonymus cf. *Nub.* 353, and above, vv. 20—23. His name is slightly changed so as to include the word (κόλαξ) that best describes his nature.

593 οὐχὶ προδώσειν.] Cf. below, v. 666. In *Eg.* 1048 Cleon represents himself by a lion, ὃς περὶ τοῦ δῆμου πολλοῖς κώνωψι μαχεῖται.

595 ἀφεῖναι κ.τ.λ.] Cf. *Eg.* 50, ὦ Δῆμε, λούσαι πρῶτον ἐκδικάσας μίαν.

596 κεκραξιδάμας.] Cf. *Eg.* 137, κεκράκτης. His voice is often remarked on as loud: cf. above, v. 36. Α φωνὴ μαρὰ (*Eg.* 218) was one of the requisites for a demagogue.

ἀλλὰ φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μύιας ἀπαμύνει.
 σὺ δὲ τὸν πατέρ' οὐδ' ὅτιοῦν τούτων τὸν σαυτοῦ πῶποτ'
 ἔδρασας.

ἀλλὰ Θέωρος, καίτουστίν ἀνὴρ Εὐφημίου οὐδὲν ἐλάττων,
 τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης τὰμβάδι' ἡμῶν περικωνεῖ.
 σκέψαι δ' ἀπὸ τῶν ἀγαθῶν οἷων ἀποκλείεις καὶ κατερύκεις,
 ἣν δουλείαν οὖσαν ἔφασκες χύπηρεσίαν ἀποδείξειν.

ΒΔΕΛΥΚΛΕΩΝ

ἔμπλησο λέγων· πάντως γάρ τοι παύσει ποτὲ κἀναφανήσει
 πρῶτος λουτροῦ περιγιγνόμενος τῆς ἀρχῆς τῆς περισέμνου.

ΦΙΛΟΚΛΕΩΝ

ὁ δὲ γ' ἡδιστον τούτων ἐστὶν πάντων, οὗ γὰρ πικρὴ
 σμην, 605

ὅταν οἴκαδ' ἴω τὸν μισθὸν ἔχων, καὶ εἰσήκονθ' ἅμα πάντες
 ἀσπάζονται δια τὰργύριον, καὶ πρῶτα μὲν ἡ θυγάτηρ με

597 τὰς μύιας ἀπαμύνει.] As is said in *Eg.* 59, *δειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας*. Homer (*Il.* δ. 130) has a curious simile about Athene keeping off the arrow from Menelaus: *ἣ δὲ τόσον μὲν ἔεργεν ἀπὸ χροὸς ὥς ὅτε μήτηρ παιδὸς ἔεργει μύϊαν, ὅθ' ἡδέϊ λέξεταί ὑπνῳ*.

599 Εὐφημίου.] Euphemius and Theorus were evidently of the same stamp. Of the former we know nothing; the latter is frequently ridiculed.

600 περικωνεῖ.] κυρίως τὸ πισσῶσαι τὰ κεράμια. Schol.

602 χύπηρεσίαν.] καὶ ὑπηρεσίαν MS. Rav., which Bentley and Meineke also read. Dindorf rather approves it, but notes that the Ravenna MS. has *καὶ οὐδὲν for κούδεν* in v. 741, and other similar readings, 'crasi non raro neglecta.' It is difficult to lay down any invariable rule how such sequences or blendings of vowel-sounds were written. Possibly the Greeks themselves had no fixed rule. They were pronounced so as to satisfy the requirements of metre, &c., and the audience

would be in no doubt about them, while the language was living and in its prime: the method of writing them was for later grammarians to settle and reduce to uniformity.

603, 4. Bdelycleon thinks that his father will turn out but a sorry figure, for all his grand 'empire,' as he calls it: a sow will return to her wallowing in the mire.

606 ὅταν οἴκαδ' ἴω.] All the conjunctives depend on *ὅταν*: so either the sentence is not strictly regular, having no apodosis to *ὁ δὲ γ' ἡδιστόν ἐστιν*; or the apodosis must be at once supplied before *οὗ γὰρ πικρὴ σμην*: 'what is most sweet (is that) which I had well-nigh forgot; viz. when I go home, &c.' But there is most probably an anacoluthon: the sentence was first meant to run thus: *ὁ δὲ γ' ἡδιστόν ἐστιν, ὅταν οἴκαδ' ἴω, πάντες ἀσπάζονται*: then the verbs were put in the subordinate clause introduced by *ὅταν*, and, owing to the length of this clause, the regular apodosis required by strictness of grammar was forgotten.

ἀπονίζῃ καὶ τὸ πόδ' ἀλείφῃ καὶ προσκύνῃσασα φιλήσῃ,
καὶ παππίζουσ' ἅμα τῇ γλώττῃ τὸ τριώβολον ἐκκαλαμάται,
καὶ τὸ γύναιόν μ' ὑποθωπεύσαν φυστὴν μᾶζαν προσε-
νέγκῃ,

610

κᾶππειτα καθεζομένη παρ' ἐμοὶ προσαναγκάζῃ, φάγε τουτί,
ἔντραγε τουτί· τούτοισιν ἐγὼ γάννυμαι, κοῦ μή με δέσῃ
ἐς σέ βλέψαι καὶ τὸν ταμίαν, ὅπότ' ἄριστον παραθήσει
καταρασάμενος καὶ τονθορύσας. ἀλλ' ἦν μή μοι ταχὺ μᾶξῃ...
τάδε κέκτῃμαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρήν·
κἂν οἶνόν μοι μὴ ἴγχις σὺ πιεῖν, τὸν ὄνον τόνδ' ἐσκεκό-
μισμαι

616

οἶνου μεστὸν, κᾶτ' ἐγχείομαι κλίνας· οὗτος δὲ κεχηνῶς
βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στράτιον κατέπαρδεν.
ἄρ' οὐ μεγάλην ἀρχὴν ἄρχω
καὶ τῆς τοῦ Διὸς οὐδὲν ἐλάττω,
ὅστις ἀκούω ταῦθ' ἤπερ ὁ Ζεὺς;
ἦν γοῦν ἡμεῖς θορυβήσωμεν,

620

609 ἐκκαλαμάται.] Cf. v. 381.

610 φυστὴν.] ἐξ ἀλφίτων καὶ ὀνυον. Schol.

612—14. He does not depend for his supplies on his son or the steward who will grumble all the while.

612 κοῦ μή.] Vulg. καὶ μή; which is hardly defensible, 'and let me not need to look, &c.' Elmsley proposed *κεῖ μή με δέσῃ*. The correction κοῦ is Hermann's, approved by Meineke and Richter.

614 ἀλλ' ἦν μή μοι.] This is Meineke's reading, adopted by Holden. It is best understood as an aposiopesis, 'and if he do not—woe be to him.' Or, as Hirschig punctuates, we may make *τάδε κέκτῃμαι*, κ.τ.λ. the apodosis to *ἦν μή*. Meineke rejects the four lines 615—618. The vulg. *ἀλλῃν μή*, 'lest he may soon have to knead me another,' is not satisfactory.

615 πρόβλημα...ἀλεωρήν.] Homeric: cf. Hom. *Il.* μ. 57, *δηίων ἀνδρῶν ἀλεωρήν*.

616 ὄνον.] There is probably a

play on the similarity of sound in *οἶνος* and *δνος*; and on the double sense of *δνος*. The vessel may have been so named from having two long ears; being a sort of 'diota.'

617 κεχηνῶς.] 'Wide-mouthed,' applicable both to the wine-vessel, and to the animal, when braying out his contempt.

618 βρωμησάμενος.] Of the vessel this might refer to the noise of the wine as it was poured in; as Bergler suggests. The general sense of the passage is that Philocleon gets his wine-vessel, fills it for himself, and with his *δνος* laughs to scorn his son's *δίνος*.

στράτιον.] τὸ εἰς πολλοὺς διήκον. Schol. *πολεμικὸν ἢ φοβερόν*. Hesych. The shout of Ares in Homer (*Il.* ε. 859), ὁ δ' ἐβραχε χάλκεος Ἄρης δσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι ἀνέρες ἐν πολέμῳ, was decidedly *στράτιον*.

620—25. A dicast is as sovereign as Zeus: the thunders of the court are spoken of, and feared.

πᾶς τίς φησιν τῶν παριόντων,
οἶον βροντᾶ τὸ δικαστήριον,
ὦ Ζεῦ βασιλεῦ.
κᾶν ἀστράψω, ποππύζουσιν,
καγκεχόδασιν μ' οἱ πλουτοῦντες
καὶ πάνυ σεμνοί.
καὶ σὺ δέδοικάς με μάλιστ' αὐτός·
νῆ τὴν Δήμητρα, δέδοικας. ἐγὼ δ'
ἀπολοίμην, εἰ σὲ δέδοικα.

ΧΟΡΟΣ

οὐπόποθ' οὕτω καθαρῶς
οὐδενὸς ἠκούσαμεν οὐ-
δὲ ξυνετῶς λέγοντος.

ΦΙΛΟΚΛΕΩΝ

οὐκ, ἀλλ' ἐρήμας ᾤεθ' οὗτος ῥαδίως τρυγήσειν·
καλῶς γὰρ ᾔδειν ὡς ἐγὼ ταύτην κράτιστός εἰμι.

ΧΟΡΟΣ

ὥς δ' ἐπὶ πάντ' ἐπῆλθε κού-
δέν τι παρῆλθεν, ὥστ' ἐγὼ γ'
ἠύξανόμην ἀκούων,

[626 ποππύζουσιν.] This sound is here meant by way of charm against evil: cf. Plin. *Hist. Nat.* XXVIII. 5, fulgetras poppysmate adorarare consensus gentium est. There are various other uses of the word, which is evidently onomatopoeitic.

[629 νῆ τ. Δ.] The old man probably repeats his assertion thus strongly, not only to impress it on his son (who perhaps makes some gesture of dissent), but to convince and assure himself.

[631 καθαρῶς.] 'Clearly;' the adverb is to be taken with λέγοντος.

[634 οὐκ, ἀλλ'.] The proverbial phrase ἐρήμας (ἀμπέλους) τρυγήσειν is again used in *Eccl.* 885. It is from those who guard vines carelessly, according to the Scholiast: and a somewhat similar proverb seems γλυκεῖ' ὁπώρα φύλακος ἐκλε-

λοιπότος. For the watching of vines, see a pleasing picture in Theocritus (*Id.* I. 45—51) of a boy set to watch the ripe grapes, from whom a fox successfully manages τρυγᾶν ἐρήμας. But to the dicast ἐρημος would also suggest δίκη, 'a case undefended'; where judgment goes by default. The whole sense of the speech is 'No (you never did hear any speak better), yet this man thought to win an easy victory, (absurd!) for he knew forensic argument to be my strong point.' Or the ellipse before γὰρ may be rendered by 'why, he knew, &c.'

[636—641. In these lines Meineke's readings square better with the corresponding verses 531—536 and are about as near to MSS.

[638 ἠύξανόμην.] 'Felt myself bigger.' Cf. Plat. *Menex.* 235, ὥστ'



κὰν μακαρων δικάζειν
αὐτὸς ἔδοξα νήσοις,
ἡδόμενος λέγοντι.

640

ΦΙΛΟΚΛΕΩΝ

ὥς οὗτος ἤδη σκορδινᾷται κάστιν οὐκ ἐν αὐτοῦ.
ἦ μὴν ἐγὼ σε τήμερον σκύτη βλέπειν ποιήσω.

ΧΟΡΟΣ

δεῖ δέ σε παντοίας πλέκειν
εἰς ἀπόφυξιν παλάμας.

645

τὴν γὰρ ἐμὴν ὀργὴν πεπᾶ-
ναι χαλεπὸν

μὴ πρὸς ἐμοῦ λέγοντι.

πρὸς ταῦτα μύλην ἀγαθὴν ὥρα ζητεῖν σοι καὶ νεόκοπτον,
ἦν μὴ τι λέγῃς, ἥτις δυνατὴ τὸν ἐμὸν θυμὸν κατερεῖξαι.

ΒΔΕΛΤΚΛΕΩΝ

χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ 'πὶ τρυ-
γῶδοις,

650

ἰάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκυῖαν.

ἀτὰρ, ὦ πάτερ ἡμέτερε Κρονίδη

ἐγωγε γενναῖος διατίθεται... ἡγοῦμε-
νος ἐν τῷ παραχρήμα μείζων καὶ καλ-
λίων γεγονέναι, ... τέως δὲ οἶμαι μόνον
οὐκ ἐν μακάρων νήσοις οἰκεῖν.

639 δικάζειν.] They cannot
imagine, even in the isles of the
blessed, life without lawsuits.

642 σκορδινᾷται.] Yawning or
gaping is a token of weariness in
Ach. 39. Here the dicast takes it
to mean confusion and loss of pre-
sence of mind. The Scholiast ex-
plains it as ὁ ποιοῦσιν ἐξ ὕπνου ἀνι-
στάμενοι καὶ μετὰ χάσμεν τὰ μέλη
ἐκτείνοντες.

643 σκύτη βλέπειν.] A proverb,
used also in Eupolis, according
to the Scholiast: εἴρηται δὲ ἐπὶ τῶν
ὑποψιαστικῶς διακειμένων πρὸς τὰ
μέλλοντα κακά. If so, it is not quite
analogous to βλέπειν νάπυ and the
like: for it then ought to mean 'to

look as if going to whip,' rather than
'to be whipt.'

647 χαλεπὸν.] Some syllables
have been lost here: the amount
will differ, as we take Dindorf's text
or Meineke's.

649 κατερεῖξαι.] Cf. *Ran.* 505,
κατερικτῶν χύτρας ἔτρουσ δὲ ἡ τρεῖς.

650—724. Bdelycleon in reply
gives some account of the state re-
venues; shews how large a part of
these is absorbed by self-interested
demagogues, while the people get
but little, and follow blindly and
slavishly these leaders.

651 ἐντετοκυῖαν.] ἐγγεννηθεῖσαν.
Schol.

652 πάτερ.] Cf. *Hom. Od.* α.
45, ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε
κρεῖόντων. Philocleon was led to
use the phrase by his father's boast
that he and his fellow dicasts had

ΦΙΛΟΚΛΕΩΝ

παῦσαι καὶ μὴ πατέριζε.

εἰ μὴ γὰρ ὅπως δουλεύω ἡγὼ, τουτὶ ταχέως με διδάξεις,
οὐκ ἔστιν ὅπως οὐχὶ τεθνήξεις, κὰν χρῇ σπλάγχχνων μ'
ἀπέχεσθαι.

ΒΑΣΙΛΚΛΕΩΝ

ἀκρόασαί νυν, ὦ παππίδιον, χαλάσας ὀλίγον τὸ μετωπον'
καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις, ἀλλ' ἀπὸ
χειρὸς, 656

τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν προσιόντα.
κᾶξω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς ἑκατοστὰς,
πρυτανεῖα, μέταλλ', ἀγορὰς, λιμένας, μισθοὺς καὶ δημιό-
πρατα.

τούτων πλήρωμα τάλαντ' ἐγγὺς δισχίλια γίγνεται ἡμῖν. 660
ἀπὸ τούτων νυν κατάθες μισθὸν τοῖσι δικασταῖς ἐνιαυτοῦ,
ἕξ χιλιάσιν, κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθεν,
γίγνεται ἡμῖν ἑκατὸν δῆπου καὶ πεντήκοντα τάλαντα.

the titles of Zeus: vv. 620—25. The father stops him with 'don't be fathering me,' and brings him to the point.

654 σπλάγχχνων μ' ἀπέχεσθαι.] Cf. *Eq.* 410, ἡ μήποτ' ἀγοραῖου Διὸς σπλάγχχνοις παραγενοίμην. He would be excluded from the sacrifices, if stained with the crime of homicide.

656 λόγισαι φαύλως.] 'Do an easy sum: one that needs no pebbles or counters, but can be done on the fingers, off-hand.' This is of course the sense of φαύλως, as indeed the Scholiast and Suidas explain it. Florens not so well explains it 'do the sum badly,' inexactly, 'quia certior computatio per calculos quam digitos.' But the sum is done exactly enough in what follows.

658 τὰ τέλη, κ.τ.λ.] Schömann *de Com. Athen.* p. 286 explains

these items. τέλη are taxes paid by aliens and freedmen, by particular trades, &c.: ἑκατοσταί, harbour dues in the Piræus: ἀγοραί, λιμένες represent duties paid on exports, imports, and wares sold: μισθοί probably are rents from public lands or houses let out to private individuals: πρυτανεῖα, court-fees, equivalent nearly to the Roman 'sacramenta': δημιόπρατα, confiscated goods, or the money produced by their sale.

660—663. These make up in all 2000 talents. But each dicast is to have 3 obols a day, or half a drachma: therefore 15 drachmae in a month of 30 days, 150 drachmae in a year of ten months. Then $6000 \times 150 \text{ dr.} = 150 \times 60 \times 100 \text{ dr.} = 150 \text{ talents.}$ As the Scholiast remarks, the judicial year had but 10 months, 2 months being spent in holiday.

ΦΙΛΟΚΛΕΩΝ

οὐδ' ἡ δεκάτη τῶν προσιόντων ἡμῖν ἄρ' ἐγίγνεθ' ὁ μισθός.

ΒΔΕΛΥΚΛΕΩΝ

μὰ Δί' οὐ μέντοι.

ΦΙΛΟΚΛΕΩΝ

καὶ ποῖ τρέπεται δὴ πειτα τὰ χρήματα τᾶλλα; 665

ΒΔΕΛΥΚΛΕΩΝ

ἐς τούτους τοὺς, οὐχὶ προδώσω τὸν Ἀθηναίων κολοσυρτὲν,
ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους αἰεί. σὺ γὰρ, ὦ πάτερ,
αὐτοὺς

ἄρχειν αἰρεῖ σαυτοῦ, τούτοις τοῖς ῥηματίοις περιπεφθεῖς.
καθ' οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα τάλαντα
ἀπὸ τῶν πόλεων, ἐπαπειλοῦντες τοιαυτὶ κάναφοβοῦντες, 670
δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν ἀνατρέψω.
σὺ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελόφους περι-
τρώγων.

οἱ δὲ ξύμμαχοι ὥς ᾗσθηνται τὸν μὲν σύρφακα τὸν ἄλλον

664 δεκάτη.] Being but 150 out of 2000.

665 καὶ ποῖ.] Meineke's and Bothe's arrangement of the speakers seems preferable. Philocleon says, 'Then after all we don't get a tenth of the whole. Bd. No, that you don't. Phi. What then becomes of the rest? Bd. Oh! it goes to those braggart demagogues, who cajole you with such fine promises.' The phrase τοὺς οὐχὶ πρ. κ.τ.λ. is much better as said in scorn by Bdelycleon, than as a serious confession on Philocleon's part.

666 κολοσυρτόν.] Of the lowest rabble: cf. *Plut.* 536. It is a word rather supplied by Bdelycleon to express what the stump-orators virtually meant, than the real word that they would have used, when thus making their showy professions of republicanism.

668 περιπεφθεῖς.] A peculiar use. In *Plut.* 159, ὀνόματι περιπέττουσι

τὴν μοχθηρίαν, as also in *Plat. Legg.* 886 E, λόγοισιν εὖ πως εἰς τὸ πιθανὸν περιπεπεμμένα, the word is of conduct or theories made plausible and smooth to outward view by specious words; but of its application to a person deceived by such means, this seems to be the only instance. But there is something rather analogous in *Eq.* 215, τὸν δῆμον προσποιού ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς: for there the 'sugaring' or 'sweetening' would, strictly, be applied to the viands, but the participle governs the person won over by such skill in cookery.

672 ἀργελόφους.] τὰ περιττὰ καὶ ἄχρηστα, ἀργέλοφοι γὰρ τῆς μηλωτῆς οἱ πόδες. Schol. 'refuse, leavings.'

673—77. These rascals get the best of everything: and the allies soon find that out, and court them, but scorn you.

ἐκ κηθαρίου λαγαριζόμενον καὶ τραγαλίζοντα τὸ μηδὲν, 674
 σὲ μὲν ἡγοῦνται Κόννου ψῆφον, τούτοισι δὲ δωροφοροῦσιν
 ὕρχας, οἶνον, δάπιδας, τυρὸν, μέλι, σήσαμα, προσκεφάλαια,
 φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπώματα, πλουθυ-
 γίειαν·

σοὶ δ' ὦν ἄρχεις, πολλὰ μὲν ἐν γῇ πολλὰ δ' ἐφ' ὕγρῃ πιτυ-
 λεύσας,

οὐδεὶς οὐδὲ σκοροδίου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν.

ΦΙΛΟΚΛΕΩΝ

μὰ Δί' ἀλλὰ παρ' Εὐχαρίδου καὐτὸς τρεῖς γ' ἄγλιθας μετέ-
 πεμψα. 680

ἀλλ' αὐτὴν μοι τὴν δουλείαν οὐκ ἀποφαίνων ἀποκναίεις.

673 **σύρφακα.**] Bergler quotes from Euphron, *ὅταν μὲν ἔλθῃς εἰς τοιοῦτον συρφετὸν, Δρόμωνα καὶ Κέρδωνα καὶ Σωτηρίδην*. It is much the same as *κολοσυρτὸς*, v. 666.

674 **ἐκ κηθαρίου.**] *πλέγμα ἐστὶ κανισκῶδες ἐπιτιθέμενον τῇ κληρωτρίδι τῶν ψήφων*. Schol. It was also called *κήθιον*: and the *κημὸς* seems to have been a similar vessel. The word here stands for law-business generally.

λαγαριζόμενον.] The explanation of this word, from *λαγαρός*, seems certainly preferable to that of the Scholiast, *τὰ λάγαρα ἐσθιοντα, ὃ ἐστὶν εὐθραυστα καὶ εὐτελῆ ὄντα*. The general sense then will be: 'when the allies see that you, as a result of your lawsuits, become thin and starved.'

675 **Κόννου ψῆφον.**] That this means 'a mere cipher,' is tolerably certain; but the origin of the phrase is doubtful. A Connas is mentioned in *Eg.* 534, a worn out musician probably. The Connus, or Connas, of this passage may be the same, or he may be some other man of no account. The Scholiast tells us that *Κόννου θρίον* was the proverb; where *θρίον* is by Florens taken to mean 'inanis sonus,' cf. v. 436, *πολλῶν... οἶδα θρίων τὸν ψό-*

φον. And *ψῆφος* seems used because a dicast is the subject: but it is uncertain whether *Κ. ψῆφος* is 'the vote given by Connus,' (of no use or validity we may suppose,) or whether it means 'they think that you are but of the account of Connus,' you, as an item in the reckoning, are but of the value of Connus, viz. worth nothing.

676 **ὕρχας.**] *κεράμυνα ἀγγεῖα, ὑποδεκτικά ταρίχων, δύο ὧτα ἔχοντα*. Schol. Cf. *Pers. Sat.* III. 76, *Maenae quod prima nondum defeceritorca*: where the satirist is speaking of presents given by provincial clients to their legal advocates.

676 **σήσαμα.**] Cakes made of this were favourites at Athens: cf. *Ach.* 1092, *σησαμοῦντες*.

678 **πιτυλεύσας.**] *πίτυλος ἡ καταβολὴ τῆς κώπης*. Schol. *πιτυλεύσας* here belongs properly to *ἐφ' ὕγρῃ*, some ordinary word = *πονήσας* being understood with *ἐν γῇ*. A similar zeugma is in *Eg.* 545, *σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδήσας ἐφλυάρει*. References to the Athenians' labours on the sea are frequent, e.g. in *Eg.* 785, *τὴν ἐν Σαλαμῖνι*.

681 **αὐτὴν τ. δ.]** 'You do not exactly make out the slavery (that you spoke of).' Cf. v. 518.

ΒΔΕΛΤΚΛΕΩΝ

οὐ γὰρ μεγάλη δουλεία ἔστιν τούτους μὲν ἅπαντας ἐν ἀρχαῖς αὐτοὺς τ' εἶναι καὶ τοὺς κόλακας τοὺς τούτων μισθοφοροῦντας ;

σοὶ δ' ἦν τις δῶ τοὺς τρεῖς ὀβολοὺς, ἀγαπᾶς οἷς αὐτὲς ἐλαύνων

καὶ πεζομαχῶν καὶ πολιορκῶν ἐκθήσω, πολλὰ πονήσας. 685 καὶ πρὸς τούτοις ἐπιταπτόμενος φοιτᾶς, ὃ μάλιστά μ' ἀπάγχει,

ὅταν εἰσελθὼν μεράκιόν σοι καταπῦγον, Χαιρέου υἱὸς, ὡδὶ διαβὰς, διακινήθῃς τῷ σώματι καὶ τρυφερανθῇς, ἥκειν εἶπη πρὶν κὰν ὥρα δικάσωνθ', ὥς ὅστις ἂν ὑμῶν ὕστερος ἔλθῃ τοῦ σημείου τὸ τριώβολον οὐ κομιεῖται· 690 αὐτὸς δὲ φέρει τὸ συνηγορικὸν, δραχμὴν, κὰν ὕστερος ἔλθῃ· καὶ κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ' ἑαυτοῦ, ἦν τίς τι διδῶ τῶν φευγόντων, ξυνθέντε τὸ πρᾶγμα δὴ ὄντε ἐσπουδάκατον, καὶθ', ὥς πρίων', ὃ μὲν ἔλκει, ὃ δ' ἀντενέδωκε·

οὐκ ἀποφ. ἀποκναίεις.] The negative belongs only to the participle.

684—5 ἐλαύνων—πεζομαχῶν—πολιορκῶν.] An explanation of v. 678.

686—90. Then too you are at the beck and call of dissolute young striplings. Chaereas was attacked by Eupolis (says the Scholiast) as of foreign extraction.

686 ἀπάγχει.] A favourite Greek metaphor to express what annoys one, what one cannot away with, cannot swallow. Cf. *Ach.* 125, ταῦτα δῆτ' οὐκ ἀγχονῇ ;

688 ὡδὶ.] He imitates the youth's gait.

690 σημείου.] Those who came late were shut out: cf. below, 775, 891. We find in *Thesm.* 277, τὸ τῆς ἐκκλησίας σημεῖον ἐν τῷ Θεσμοφορίῳ φαίνεται: and in Andocides, *De Mysterioriis*, p. 6, ἐπειδὴ τὴν βουλὴν εἰς τὸ βουλευτήριον ὃ κήρυξ ἀνέλπη ἰέναι καὶ τὸ σημεῖον καθέλη. Whence it is rightly inferred by Schömann

(*De Com. Ath.* pp. 149—153), that the 'signal' was something plainly visible, of the nature of a standard, set up to denote when it was time to meet, and taken down when all were assembled, or when enough were assembled; and that after it was taken down no late comers were admitted. It is of the σημεῖον for the βουλή that Andocides is speaking, but the signals whether for council or law-courts were probably of the same nature.

691 συνηγορικὸν.] 'Counsel's fee:' double of the three-obol piece; but not so very large. However, his gains do not end here, for he and some other make more by a bribe from the defendant.

694 ἐσπουδάκατον.] 'Make a job of it,' have settled it all between them κατὰ σπουδὴν. Cf. *Eq.* 1370, κατὰ σπουδᾶς; and note on *Eq.* 926, where this use of σπουδῇ is illustrated from Demosthenes.

πρίων'.] i.e. πρίωνε, 'a pair of sawyers.' There is a sort of mock

σὺ δὲ χασκάζεις τὸν κωλαγρετὴν· τὸ δὲ πραττόμενόν σε
λέληθεν.

695

ΦΙΛΟΚΛΕΩΝ

ταυτί με ποιοῦς; οἴμοι, τί λέγεις; ὥς μου τὸν θῖνα τα-
ράττεις,
καὶ τὸν νοῦν μου προσάγεις μᾶλλον, κοῦκ οἶδ' ὅ τι χρῆμά
με ποιεῖς.

ΒΔΕΛΤΚΛΕΩΝ

σκέψαι τοίνυν ὥς, ἐξόν σοι πλουτεῖν καὶ τοισίδ' ἄπασιν,
ὑπὸ τῶν ἀεὶ δημιουργόντων οὐκ οἶδ' ὅπη ἐγκεκύκλησαι·
ὅστις πόλεων ἀρχῶν πλείστων, ἀπὸ τοῦ Πόντου μέχρι Σαρ-
δοῦς,
οὐκ ἀπολαύεις πλὴν τοῦθ' ὃ φέρεις, ἀκαρῇ. καὶ τοῦτ' ἐρίψοι

700

contest between the opposite parties, but they are really in collusion, and agree like a pair of sawyers, one yielding as the other pulls, *πρὶονθ'* Hirschig and Mein. *πρὶον*, *πρίονες*, *πρίων*, MSS. Dindorf infers the declension *πρίων*, -ωνος from Photius, who remarks that Cratinus uses the plural *πρίονες* διὰ τοῦ ο, as if that were *not* the usual form.

695 *κωλαγρέτην*.] This officer was, among other things, paymaster to the dicasts. The derivation given by the Scholiast seems probable; though quite unconnected with the duty of the office which is here treated of: ὁ ταμίης τοῦ δικαστικοῦ μισθοῦ καὶ τῶν εἰς θεοὺς ἀναλωμάτων. νόμος δὲ ἦν τὰ ὑπολειπόμενα τοὺς ἱερέας λαμβάνειν ἃ εἰσιν οἶον δέρματα καὶ κωλαί.

696 *θῖνα ταραττεῖς*.] 'You stir my very depths.' Here *θῖς* is of the sand at the bottom, compare Virgil's 'nigrasque alte subiectat arenas.'

698 *καὶ τοισίδ'*.] Meineke first proposed *καστοῖσιν*, 'when you and all the citizens might be wealthy:' but afterwards acquiesced in Hermann's *καὶ τοισίδ'*. Bentley proposed *ἀγαθοῖσιν*; Reiske *ἴσα τοῖσιν ἀπαισιν*, 'because the childless are

courted by legacy-hunters.'

699 *δημιζόντων*.] This word is referred to by Ruhnken on *δημοῦσθαι*, in Timaeus' Platonic Lexicon. The two words may have been of much the same force: but in the passages we have for *δημοῦσθαι* and *δήμωμα* (Plat. *Theaet.* 161, and Aristoph. *Pac.* 796) scarcely any notion of *δήμος* survives.

ἐγκεκύκλησαι.] 'A re venatoria ducta videtur metaphora.' Conz. And this seems right: 'you are encircled, hemmed in, confined, brought to bay.' The Latin version in Becker's edition gives 'involutus sis nescio quibus angustiis.' Mitchell translates, 'Into corners you're driving (=driven, *metri gratia*), by the men who are thriving on the love, &c.'

701 *ἐρίψω, κ.τ.λ.*] What they do give is dealt out drop by drop, like oil through wool into a man's ear. Bergler compares Dem. *Olynth.* III. p. 37, ἴσως ἂν ἴσως, ὧ ἄνδρες Ἀθηναῖοι, τέλειόν τι καὶ μέγα κτήσασθε ἀγαθόν, καὶ τῶν τοιούτων λημμάτων ἀπαλλαγεῖσθε, ἃ τοῖς ἀσθενοῦσι παρὰ τῶν λατρῶν σιτίοις διδομένοις ἔοικε· καὶ γὰρ οὕτε ἰσχὺν ἐκείνα ἐντίθησιν, οὐτ' ἀποθνήσκουσιν ἐξ, καὶ ταῦτα ἃ

ἐνστάζουσιν κατὰ μικρὸν αἰεὶ, τοῦ ζῆν ἔνεχ', ὥσπερ ἔλαιον.
 βούλονται γάρ σε πένητ' εἶναι· καὶ τοῦθ' ὦν οὔνεκ', ἐρῶ σοι,
 ἵνα γιγνώσκῃς τὸν τιθασευτήν· καὶ θ' ὅταν οὗτός γ' ἐπισίξῃ,
 ἐπὶ τῶν ἐχθρῶν τιν' ἐπιρρύξας, ἀγρίως αὐτοῖς ἐπιπηδᾷς. 705
 εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ῥάδιον ἦν αὖν.
 εἰσὶν γε πόλεις χίλιναι, αἱ νῦν τὸν φόρον ἡμῖν ἀπάγουσιν·
 τούτων εἴκοσιν ἄνδρας βόσκειν εἴ τις προσέταξεν ἐκάστη,
 δύο μυριάδ' αὖν τῶν δημοτικῶν ἔζων ἐν πάσι λαγῶσις

νέμεσθε νῦν ὑμεῖς οὔτε τοιαῦτά ἐστιν ὥστε ὠφέλειαν ἔχειν τινὰ διαρκῆ, οὐτ' ἀπογόνους ἄλλο τι πράττειν ἐᾷ.

703 τοῦθ' ὦν οὔνεκ', ἐρῶ.] 'And this they do, I will tell you why, 'tis that you may.' Meineke, omitting the comma after οὔνεκα, leaves it doubtful whether the sense might not be 'and this for a reason which I will tell you, viz. that, &c.' ὦν οὔνεκ' ἐρῶ being = οὔνεκα τούτων ἃ ἐρῶ.

704 τιθασευτήν.] Demosthenes says (*Olynth.* III. 37) of certain statesmen τιθασεύουσι χειροθετοῦντες αὐτοῖς ποιοῦντες. Indeed there is much in that speech that illustrates Aristophanes' strictures here.

ἐπισίξῃ.] You are kept quiet like a dog till your master urges you on at any one. Ruhnken's ingenious conjecture in Theocr. *Id.* VI. 29, σίξα δ' ὑλακτεῖν νιν καὶ τὰν κύνα is referred to by Brunck in illustration of this.

705 ἐπιρρύξας.] ἐπιρρύξεν κύνας· ἐπαφιέναι καὶ παρορμᾶν. Hesych. ῥύξω is 'to growl, snarl' = Lat. *hirsire*: cf. 'canina litera,' (Pers. *Sat.* I. 109) for the letter R. The hound would be set on by a kind of imitative growl, as well as by a hiss (σισμός).

708 προσέταξεν.] Dawes' alteration προσέταπτεν is not necessary. With the common text the general sense is: 'If the statesmen chose to feed the people, it would be easy. For if each one of our thousand cities had been (some time ago) ordered to feed twenty men, twenty

thousand of our citizens would be now living in clover;' and this plan our statesmen might now adopt. The imperfect προσέταπτεν 'were each city ordered, &c.' makes the passage rather neater; but it is intelligible and correct as it stands.

709 μυριάδ' αὖν.] Dobree's correction for μυριάδες. The particle αὖν can hardly be dispensed with. Richter's passages to countenance such omission are not satisfactory. Thuc. III. 74, ἡ πόλις ἐκινδύνευσεν διαφθαρῆναι, εἰ ἀνεμος ἐπεγένετο, is plainly not analogous. It means 'the city was in danger of being destroyed (ay, and had been destroyed) if a wind had arisen.' Nor could αὖν have been used with ἐκινδύνευσεν without a plain absurdity: the risk was actual and real. Nearly the same may be said of Eur. *Hec.* I. 1111, εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἦσμεν Ἑλλήνων δορὶ, φόβον παρέσχεον οὐ μέσως ὅδε κτύπας. The noise actually did cause some alarm, we may suppose. If any correction be needed there, the imperf. παρείχεν, of the incipient fear so soon to be checked, seems to me better than παρεσχ' αὖν, ὅδ' αὖν, the corrections of Porson and Elmsley. And it will be found that, in all such cases where the past indic. without αὖν is put, either part of the action had taken place (or was taking place), while the condition applies to the completion and effect of the whole; or, by a rhetorical emphasis of expression, what might have occurred is represented as if it had already

καὶ στεφάνοισιν παντοδαποῖσιν καὶ πυῶ καὶ πυριάτῃ, 710
 ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ Μαραθῶνι τροπαίου.
 νῦν δ' ὥσπερ ἐλαολόγοι χωρεῖθ' ἅμα τῷ τὸν μισθὸν ἔχοντι.

ΦΙΛΟΚΛΕΩΝ

οἶμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς καταχεῖται,
 καὶ τὸ ξίφος οὐ δύναμαι κατέχειν, ἀλλ' ἤδη μαλθακός εἰμι;

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' ὁπόταν μὲν δείσωσ' αὐτοὶ, τὴν Εὐβοίαν διδόασιν 715
 ὑμῖν καὶ σῖτον ὑφίστανται κατὰ πεντήκοντα μεδίμνους
 ποριεῖν· ἔδοσαν δ' οὐπώποτέ σοι, πλὴν πρώην πέντε με-
 δίμνους,

occurred. The same condensed and graphic construction is common in Latin; *e.g.* Pons sublicius iter paene hostibus dedit ni unus vir fuisset, Liv. II. 10, Si per Metellum licitum esset, matres...veniebant, Cic. Verr. v. 49, Prope in proelium exarsere, ni Valens imperii admonuisset, Tac. Hist. I. 64. See Madvig, Lat. Gr. § 348. But no such explanation suits this passage, which is entirely a supposed case. The other correction by Dawes, ἔξων ἂν is unsatisfactory, because ἐν is wanted to make the phrase ἐν π. λ. a proper parody on ἐν πᾶσιν ἀγαθοῖς.

709 ἐν πᾶσι λαγῷσι.] ἐν πᾶσιν ἀγαθοῖς, ἐν τρυφῇ. Schol. A more comical parody is the ἐν πᾶσι βολίτοις of Ach. 1026.

710 πυῶ.] For this cf. Pac. 1150, ἦν δὲ καὶ πύος τις ἐνδον καὶ λαγῶα τέτταρα.

πυριάτῃ.] A pudding made from the πύος, they say: and the other name for it, πυρίεσθον, as well as the appearance of this word, suggests that it was made by scalding. 'Colostrā' is the Latin term, Mart. XIII. 38, 2.

711 τοῦ Μ. τρ.] Cf. Eq. 1334. Isocrates in his Panegyric oration is fluent on the Athenians' Marathonian glories.

712 ἐλαολόγοι.] These, as the

Scholiast tells us, got small pay: and apparently kept close to the master who was to pay them to see that that same was forthcoming. The dicasts are similarly bound to their paymaster, the κωλαγρέτης mentioned above.

713 τί ποθ' ὥσπερ.] The alterations adopted by many critics in this line are to suit Suidas, who on νάρκη has τί πέπονθα· ὥσπερ νάρκη.

715. They make fine promises, which they never perform. For Euboea, cf. Nuḃ. 211—13. Athens was chiefly dependent upon foreign countries for her corn. Hence (as Mitchell remarks) we find her courted by presents of it. And there were rigorous laws to ensure an adequate supply of it, as may be seen from Demosthenes' speeches against Leptines, Phormio, Lacritus, Dionysodorus.

717 ἔδοσαν.] The aorist expresses the completed action, the pres. διδόασιν only the beginning of it, 'they offer.'

πρώην.] This refers to some more recent largess of corn than that sent from Egypt by Psammetichus, twenty-three years before this play. On that occasion some four thousand aliens were found among the fifteen thousand citizens. A strict enquiry into the genuineness of the claim-

καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοίνικα, κριθῶν.
 ὦν οὔνεκ' ἐγὼ σ' ἀπέκλειον αἰεὶ,
 βόσκειν ἐθέλων καὶ μὴ τούτους
 ἐγχάσκειν σοι στομφάζοντας.
 καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν
 ὅ τι βούλει σοι,
 πλὴν κωλαγρέτου γάλα πίνειν.

720

ΧΟΡΟΣ

ἦ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν μῦθον ἀ-
 κούσης,
 οὐκ ἂν δικάσαις. σὺ γὰρ οὖν νῦν μοι νικᾶν πολλῷ δεδό-
 κησαι
 ὥστ' ἤδη τὴν ὀργὴν χαλάσας τοὺς σκίπωνας καταβάλλω.
 ἀλλ' ὦ τῆς ἡλικίας ἡμῖν τῆς αὐτῆς συνθιασῶτα,
 πιθοῦ πιθοῦ λόγοισι, μηδ' ἄφρων γένη,
 μηδ' ἀτενῆς ἄγαν ἀτεράμων τ' ἀνήρ.
 εἴθ' ὤφελέν μοι κηδεμῶν ἢ ξυγγενῆς
 εἶναί τις ὅστις τοιαῦτ' ἐνουθέτει.
 σοὶ δὲ νῦν τις θεῶν

725

730

ants' citizenship was held, in cases of such distribution. Hence ξενίας φεύγων in the next line. Bdelycleon got his corn, but not without some trouble in establishing his true Athenian birth.

721 στομφάζοντας.] Cf. *Nub.* 1367, στόμφακα, κρημνοποιόν, of Aeschylus.

722 ἀτεχνῶς.] Cf. note on *Ach.* 37.

724 κωλαγρέτου γάλα.] His pay, the three obol piece, is meant: but there is also allusion to ὀρνίθων γάλα, cf. v. 508.

725—759. The Chorus join their persuasion to Bdelycleon's, but the old man cannot bring himself to do without law.

725 ἦ που σοφός.] Cf. Aesch. *Prom. Vinc.* 886, ἦ σοφός, ἦ σοφός, ὅς πρῶτος ἐν γνῶμα τόδ' ἐβάστασε κ.τ.λ. The maxim that follows was from Phocylides: μηδὲ δίκην δικάσης

πρὶν ἂν ἀμφοῖν μῦθον ἀκούσης. Euripides in *Heracl.* 180, *Androm.* 957 adopts it. It was in the oath of the dicasts, as Bergler shews from Dem. c. *Timocr.* 746, and is urged on our dicast below at v. 919. The Chorus are now converted to Bdelycleon's (and the poet's) view. In the *Clouds* the chorus veer round in a somewhat similar way, and taking the honest side turn against Strepsiades.

729—36. To this correspond vv. 743—49.

730. ἀτεράμων.] ἀτέραμνος is the commoner form, e.g. Theocr. *Id.* x. 7, πέτρας ἀπόκομμ' ἀτεράμνω, of an untiring mower.

731—36. The Chorus wish they had had the advantage of such advice, and counsel Philocleon to take it, as there is evidently some divine inspiration in Bdelycleon's words.

733 σοί.] To Bdelycleon.

παρῶν ἐμφανῆς
 ξυλλαμβάνει τοῦ πράγματος,
 καὶ δῆλός ἐστιν εὖ ποιῶν·
 σὺ δὲ παρῶν δέχου.

735

ΒΔΕΛΤΚΛΕΩΝ

καὶ μὴν θρέψω γ' αὐτὸν παρέχων
 ὅσα πρεσβύτῃ ξύμφορα, χόνδρον
 λείχειν, χλαῖναν μαλακὴν, σισύραν,
 πόρνην, ἥτις τὸ πέος τρίψει
 καὶ τὴν ὀσφύν.
 ἀλλ' ὅτι σιγᾷ κοῦδὲν γρύζει,
 τοῦτ' οὐ δύναται με προσέσθαι.

740

ΧΟΡΟΣ.

νενουθέτηκεν αὐτὸν ἐς τὰ πράγμαθ', οἷς
 τότε ἔπεμαίνεται· ἔγνωκε γὰρ ἀρτίως,
 λογίζεται τ' ἐκεῖνα πάνθ' ἀμαρτίας
 ἃ σοῦ κελεύοντος οὐκ ἐπείθετο.
 νῦν δ' ἴσως τοῖσι σοῖς
 λόγοις πείθεται,
 καὶ σωφρονεῖ μέντοι μεθι-
 στὰς ἐς τὸ λοιπὸν τὸν τρόπον
 πειθόμενός τέ σοι.

745

749

736 σὺ.] To Philocleon. Burges proposed τὸ δ' εὖ παρὸν δέχου; Seager παρὸν, 'while you may,' which seems worthy of consideration, for σὺ δὲ παρῶν is of doubtful meaning, and comes awkwardly after παρῶν in v. 733.

738 χόνδρον.] Mentioned along with other like things in *Ar. Fr.* 364, ἀράκουσ, πυροῦς, πτισάνην, χόνδρον, ξείας, αἶρας, σεμίδαλιν.

742 προσέσθαι.] Cf. *Eq.* 359, ἐν δ' οὐ προσίεται με.

743—6. He is meditating and repenting, say the Chorus.

744 τότε ἔπεμ.] The metre of this line is not satisfactory, to correspond

with v. 730 exactly. But changes to bring the metre into order are not always safe or worth the making.]

748 καὶ σ. μέντοι.] 'And indeed he's wise in such change and compliance.' I can see no reason for changing (with Hirschig) to μεθεστὼς τῶν τρόπων, merely because μεθέστηχ' ὧν εἶχε τρόπων occurs in *Plut.* 365. μεθίστησι is used in *Eq.* 398. The correction of πειθόμενος to πιθόμενος, 'metri gratia,' against all MSS. seems unsafe, as the present participle is better for the sense.

ΦΙΛΟΚΛΕΩΝ

ὦ μοί μοι.

ΒΔΕΛΤΚΛΕΩΝ

οὗτος, τί μοι βοᾷς;

ΦΙΛΟΚΛΕΩΝ

μὴ μοι τούτων μηδὲν ὑπισχνού.

750

κείνων ἔραμαι, κείθι γενοίμαν,

ἵν' ὁ κήρυξ φησὶ, τίς ἀψήφι-

στος; ἀνιστάσθω.

καπισταιήν ἐπὶ τοῖς κημοῖς

ψηφιζομένων ὁ τελευταῖος.

755

σπεῦδ', ὦ ψυχή. ποῦ μοι ψυχή;

πάρες, ὦ σκιερά. μὰ τὸν Ἡρακλέα,

μὴ νῦν ἔτ' ἐγὼ 'ν τοῖσι δικασταῖς

κλέπτοντα Κλέωνα λάβοιμι.

ΒΔΕΛΤΚΛΕΩΝ

ἴθ' ὦ πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ.

760

ΦΙΛΟΚΛΕΩΝ

τί σοι πίθωμαι; λέγ' ὅ τι βούλει, πλὴν ἐνός.

ΒΔΕΛΤΚΛΕΩΝ

ποίου; φέρ' ἴδω.

750—59. The old man is in despair, and will have none of his son's gruel, &c., but in tragic pathos sighs for the law-courts.

751 κείνων ἔραμαι.] Cf. Eur. *Alcestis*. 866, κείνων ἔραμαι, κείν' ἐπιθυμῶ δώματα ναεῖν.

755 τελευταῖος.] Some would find a pleasure in keeping back their votes to the last. Schol.

757 πάρες, ὦ σκιερά.] Again from Euripides, parodied from the *Bellerophon*; of which the Scholiast gives us the following: πάρες, ὦ σκιερά φυλλὰς, ὑπερβῶ | κρηναῖα νάπη' τὸν ὑπὲρ κεφαλῆς | αἰθέρ' ἰδέσθαι σπεύδω, τίν' ἔχει | στάσιν Εἰνοδία. What Philocleon addresses by σκιερά is not very definite, nor meant to be so.

759 Κλέωνα.] The dicastic character is attacked as harsh and faithless, since Philocleon keeps no faith even with Cleon, from whom his name is formed. Schol. It may however be added that now Cleon and his tribe have been exposed by Bdelycleon; whose words have had their weight (cf. v. 713), though the old dicast is not quite convinced.

760—834. As the old man cannot entirely give up law, Bdelycleon proposes that he shall hold a court at home, and points out the advantages of this plan. Philocleon consents: due preparations are made; and he takes his seat.

761 πίθωμαι.] Conjunctive of deliberation: cf. *Nub.* 87, τί δὲ πίθωμαι δῆτά σοι;

ΦΙΛΟΚΛΕΩΝ

τοῦ μη δικάζειν. τοῦτο δὲ

"Αιδῆς διακρινεῖ πρότερον ἢ ἢ γὰρ πείσομαι.

ΒΔΕΛΤΚΛΕΩΝ

σὺ δ' οὖν, ἐπειδὴ τοῦτο κεχάρηκας ποιῶν,
ἐκεῖσε μὲν μηκέτι βάδιζ', ἀλλ' ἐνθάδε
αὐτοῦ μένων δίκασε τοῖσιν οἰκέταις.

765

ΦΙΛΟΚΛΕΩΝ

περὶ τοῦ; τί ληρεῖς;

ΒΔΕΛΤΚΛΕΩΝ

ταῦθ' ἄπερ ἐκεῖ πράττεται·

ὅτι τὴν θύραν ἀνέφξεν ἡ σηκὶς λάθρα,
ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην.
πάντως γε κακεῖ ταῦτ' ἔδρας ἐκάστοτε.

770

763 "Αιδῆς διακρινεῖ.] 'Death will part us sooner than I will comply in this.' It seems a mixed construction of, (1) Death only shall part us (myself and the law-courts), and (2) Death shall take me (= I will die) ere I give in to this.' The Scholiast says there is reference to a passage in the *Cressae* of Euripides, where *κρινεῖ ταῦτα* is used. Aristophanes is indeed perpetually taking fragments from Euripides, but there is perhaps nothing in this phrase to necessitate its being a quotation.

764 κεχάρηκας.] His only joy and pleasure had come to be in courts. In *Les Plaideurs* the same plan is adopted: Act II. Sc. 13. 'Hé doucement! Mon père, il faut trouver quelque accommodement. Si pour vous sans juger la vie est un supplice, Si vous êtes pressé de rendre la justice, Il ne faut pas sortir pour cela de chez vous; Exercez le talent et jugez parmi nous.'

767 ταῦθ' ἄπερ.] *i. e.* ταῦτα δίκασε ἄπερ *ε. π.* Meineke reads *πρᾶτθ' ἄπερ*, perhaps because ταῦθ' ἄπερ does not fit in so well with Philocleon's interruption, *περὶ τοῦ; τί*

ληρεῖς; But the change is needless. Nor is it important whether ταῦθ' or ταῦθ' is read. In *Eq. 213*, ταῦθ' ἄπερ ποιεῖς πολεῖ is a similar phrase, where the sausage-seller is told that the new trade of politics is but a continuation of his old trade of mincing up sausage-meat. Racine continues in imitation of this part. 'Dandin. Ne raillons point ici de la Magistrature, Vois-tu je ne veux point être juge en peinture. Léandre. Vous serez, au contraire un juge sans appel, Et juge du Civil comme du Criminel. Vous pourrez tous les jours tenir deux audiences: Tout vous sera chez vous matière de sentences. Un valet manque-t-il à rendre un verre net; Condamnez-le à l'amende; et s'il le casse, au fouet. Dandin. C'est quelque chose; encor passe quand on raisonne. Et mes vacations, qui les payera? personne? Léandre. Leurs gages vous tiendront lieu de nantissement. Dandin. Il parle, ce me semble, assez pertinemment.'

769 μίαν.] Sc. δραχμήν: that being the unit of Attic money.

770 πάντως γε, κ.τ.λ.] And the

καὶ ταῦτα μέν νυν εὐλόγως, ἣν ἐξέχῃ
εἴλη κατ' ὄρθρον, ἡλιάσει πρὸς ἥλιον
εἰάν δὲ νίφῃ, πρὸς τὸ πῦρ καθήμενος·
ῥοντος, εἴσει· καὶ ἔγρη μεσημβρινός,
οὐδεὶς σ' ἀποκλείσει θεσμοθέτης τῇ κυκλίδι.

775

ΦΙΛΟΚΛΕΩΝ

τουτί μ' ἀρέσκει.

ΒΔΕΛΤΚΛΕΩΝ

πρὸς δὲ τούτοις γ', ἣν δίκην
λέγῃ μακράν τις, οὐχὶ πεινῶν ἀναμενεῖς,
δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν διαγιγνώσκειν καλῶς δυνήσομαι
ὥσπερ πρότερον τὰ πράγματ' ἔτι μασώμενος;

780

causes you dealt with there (says his son) were not much better. This is in contempt: but the old man would probably see nothing in it but a promise that he should have what he had before.

771—74 καὶ ταῦτα... εἴσει.] 'And these cases you will (as reason is) judge out in the sun, if the morning is fine; by the fire, if it snows; you will go indoors, if it rains.' Such appears the best way of punctuating the present text. The common punctuation gives 'if it snows, sitting by the fire, while it rains, you will take cognizance of the case,' if we take εἴσει from εἰσομαι, as the Scholiast does, who explains it by γνώσῃ τὴν δίκην. This is hardly sense. But it is, with the punctuation adopted above, rather a curious order of weather; sunshine—snow—rain: and a conjunction is wanted with ὅ. εἰ. Meineke says that in the reading of MS. V. ῥοντας 'latet aliud quid quam ῥοντος:' but what it could have been, it seems vain to conjecture: nor indeed is there enough ground for rejecting our text as corrupt.

771 ἐξέχῃ.] Cf. Ar. Fr. 346, Λέξεις ἄρα, ὥσπερ τὰ παιδί', ἐξεχ' ὧ φίλ' ἦλιν.

772 ἡλ. πρὸς ἥλιον.] The derivation for ἡλιαία suggested here is countenanced by Scholiasts, though ἀλίσσθαι is doubtless the correct origin of the word.

775 οὐδεὶς σ' ἀπ.] You may be as late as you like. Cf. above, v. 690.

776 τουτί μ' ἀρέσκει.] This accusative, in place of the usual dative, with such verbs, is called by grammarians an Attic construction. It seems worth while to compare as analogous the use in English of the directly objective case in many phrases, e.g. 'Shoot me that bird,' 'Give him the book,' and the like. And in French, 'Donnez-moi,' but 'Il m'a donné, il me donne,' when the case precedes the verb.

778 δάκνων, κ.τ.λ.] For self-biting cf. v. 374. Snappishness towards the defendant often resulted (says the Scholiast) with a hungry juror.

780—83 μασώμενος... ἀναμασώμενοι.] We may infer that ἀναμα-

ΒΔΕΛΥΚΛΕΩΝ

πολλῶ γ' ἄμεινον καὶ λέγεται γὰρ τουτογί,
ὥς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων
μόλις τὸ πρᾶγμ' ἔγνωσαν ἀναμασώμενοι.

ΦΙΛΟΚΛΕΩΝ

ἀνά τοί με πείθεις. ἀλλ' ἐκεῖν' οὐπω λέγεις,
τὸν μισθὸν ὁπόθεν λήψομαι.

ΒΔΕΛΥΚΛΕΩΝ

παρ' ἐμοῦ.

ΦΙΛΟΚΛΕΩΝ

καλῶς,

785

ὅτι κατ' ἐμαυτὸν κοῦ μεθ' ἑτέρου λήψομαι.
αἰσχιστα γάρ τοί μ' εἰργάσατο Λυσίστρατος
ὁ σκωπτόλης. δραχμὴν μετ' ἐμοῦ πρώην λαβὼν,
ἐλθὼν διεκερματίζετ' ἐν τοῖς ἰχθύσιν,
καῖπειτ' ἐπέθηκε τρεῖς λοπίδας μοι κεστρέων·
καγὼ νέκαψ'. ὀβολοὺς γὰρ ῥόμην λαβεῖν·
καῖτα βδελυχθεὶς ὁσφρόμενος ἐξέπτυσσά·
καῖθ' εἶλκον αὐτόν.

790

σᾶσθαι had an analogous use to the Lat. 'ruminare,' and to our own 'to chew the cud,' though this last would hardly be used of judicial reflexion. ἐκ μεταφορᾶς τῶν ἀναπεμπαζόντων τὴν τροφὴν ζώων, καὶ αὖθις ἀναμασώμενων. Schol.

784 ἀνά τοί με πείθεις.] Cf. *Nub.* 792, ἀπὸ γὰρ ὁλοῦμαι.

787 Λυσίστρατος.] Cf. *Ach.* 854, οὐδ' αὖθις αὖ σε σκώψεται Παύσων ὁ παμπόνηρος, Λυσίστρατός τ' ἐν τάγορᾷ. Also in *Eq.* 1265 he is mentioned. He seems to have been a poor hungry parasite, who probably earned his dinner by his jokes. He is one of Philocleon's companions at the banquet (below, v. 1302, 1308), and we have a specimen there of his style of wit and buffoonery.

788 δραχμὴν.] That the κωλαγρέ-

ται might not have to give change, they gave a drachma (=six obols) to a pair of dicasts.

789 ἐν τοῖς ἰχθύσιν.] So ἐν τῷ μύρῳ, 'in the perfume market,' in *Eq.* 1375: ἐν ταῖς μυρρίναις, *Thesm.* 448: κὰν ταῖσι χύτραις καὶ τοῖς λαχάνοισιν ὁμοίως, *Lys.* 557.

790 τρεῖς λοπίδας.] The three mullet scales would look like small coins at first sight.

791 καγὼ νέκαψ'.] To put coins in the mouth appears to have been a common practice. Alexis (in Athenaeus) has this very word, ὁ δ' ἐγκάψας τὸ κέρμ' εἰς τὴν γνάθον. And in *Eccl.* 818, μεστὴν ἀπὴρα τὴν γνάθον χαλκῶν ἔχων, is said by one who has just been marketing.

793 εἶλκον.] 'I was dragging him off (into court).'

ΒΔΕΛΤΚΛΕΩΝ

ὁ δὲ τί πρὸς ταῦτ' εἶφ';

ΦΙΛΟΚΛΕΩΝ

ὅ τι;

ἀλεκτρυόνος μ' ἔφασκε κοιλίαν ἔχειν·
ταχὺ γοῦν καθέψεις τὰργύριον, ἢ δ' ὅς λέγων.

795

ΒΔΕΛΤΚΛΕΩΝ

ἐρᾶς ὅσον καὶ τοῦτο δῆτα κερδανεῖς;

ΦΙΛΟΚΛΕΩΝ

οὐ πάνυ τι μικρόν. ἀλλ' ὅπερ μέλλεις ποιεῖ.

ΒΔΕΛΤΚΛΕΩΝ

ἀνάμενέ νυν· ἐγὼ δὲ ταῦθ' ἤξω φέρων.

ΦΙΛΟΚΛΕΩΝ

ὄρα τὸ χρήμα· τὰ λόγι' ὥς περαίνεται.
ἡκηκόη γὰρ ὥς Ἀθηναῖοί ποτε

800

794 ἀλεκτρυόνος.] ἐπεὶ πάντα πέττουσιν οἱ ἀλεκτρυόνες, θερμοτάτην κοιλίαν ἔχοντες. An ostrich is our proverbial bird for tough digestion: hence Mitchell renders it 'Health to your ostrich-coats quoth he! Hard cash, I see, disturbs not your digestion.'

795 ταχὺ γοῦν καθέψεις.] Hirschig reads καταπέψεις. But how the future tense is to be explained here, is not clear. With the usual text it is 'At all events you make short work of digesting money.' Lysistratus ignores the fact that he had given him fish-scales, and that he had got rid of the contents of his mouth 'exspuendo' not 'digerendo.'

ἢ δ' ὅς.] ἀντὶ τοῦ ἔφη, καὶ ἔστιν ἀπὸ τοῦ ἡμί. κέχρηται δὲ αὐτῷ συνεχῶς ὁ Πλάτων. Schol.

797 οὐ πάνυ τι μικρόν.] 'It is not so very small a gain.' For a thorough discussion of οὐ πάνυ see an appendix upon this phrase at the end of Cope's *Gorgias*. The irony

of the speaker, the tone of the voice &c., often make οὐ πάνυ, which strictly is 'not altogether, not quite,' a polite equivalent for 'not at all:' but there seems to me no strong reason for the rule laid down by some, that οὐ πάνυ means 'altogether not,' οὐ παντάπασι 'not altogether;' the former a negation of the whole in all its parts, the latter a negation of some one or more parts in the whole. Some passages in Plato and Aristotle are (it appears) decisive against this rule, and there are none which cannot be well explained with οὐ πάνυ = 'not quite,' which seems its natural meaning.

798 Bdelycleon goes in to fetch all that is needed to constitute a court.

799 λόγι'.] Frequent recourse is had to oracles, cf. *Eg.* 109 sqq., 195—201, 1030—4. Philocleon speaks these lines to himself: the slaves probably having left the stage with Bdelycleon.

δικάσοιεν ἐπὶ ταῖς οἰκίαισι τὰς δίκας,
 κὰν τοῖς προθύροις ἐνοικοδομήσοι πᾶς ἀνὴρ
 αὐτῷ δικαστηρίδιον μικρὸν πάννυ,
 ὥσπερ Ἑκάτειον, πανταχοῦ πρὸ τῶν θυρῶν.

ΒΔΕΛΥΚΛΕΩΝ

ἰδοῦν, τί ἔτ' ἐρεῖς; ὥς ἅπαντ' ἐγὼ φέρω
 ὅσαπέρ γ' ἔφασκον, κᾶτι πολλῷ πλείονα.
 ἀμῖς μὲν, ἣν οὐρητιάσῃς, αὐτῇ
 παρὰ σοὶ κρεμήσεται ἐγγὺς ἐπὶ τοῦ παττάλου.

805

ΦΙΛΟΚΛΕΩΝ

σοφόν γε τουτὶ καὶ γέροντι πρόσφορον
 ἐξεύρες ἀτεχνῶς φάρμακον στραγγουρίας.

810

ΒΔΕΛΥΚΛΕΩΝ

καὶ πῦρ γε τουτὶ, καὶ προσέστηκεν φακῇ,
 ῥοφεῖν ἐὰν δέῃ τι.

ΦΙΛΟΚΛΕΩΝ

τοῦτ' αὖ δεξιόν·

κὰν γὰρ πυρέττω, τὸν γε μισθὸν λήψομαι.
 αὐτοῦ μένων γὰρ τὴν φακὴν ῥοφήσομαι.

801 ἐπὶ ταῖς οἰκίαισι.] 'At their several homes.'

804 Ἑκάτειον.] There were numerous chapels of Hecate about Athens: ὡς τῶν Ἀθηναίων πανταχοῦ ἰδρυμένων αὐτὴν, ὡς ἔφορον πάντων καὶ κουροτρόφον. Schol. And probably they were near the entrances of the houses.

805 Bdelycleon comes out with his judicial apparatus.

808 ἐπὶ.] The German editors change this to ἐκ or ἀπό. Though these prepositions are more natural with κρεμ., yet the vessel might surely be said to rest *on* its peg.

811 φακῇ.] ὥσπερ τὸ συκὴ ἀπὸ συκῆα περισπῶσι, καὶ τὸ ἀμνυδαλῇ ἀπὸ ἀμνυδαλέα, οὕτω καὶ φακῇ ἀπὸ τοῦ φακέα. Schol. The plant itself is φακός.

813 κὰν γὰρ πυρέττω.] Even

though he might be ill and sick of a fever, he might get his pay while sitting comfortably at home by the fire and swallowing his gruel. For οἱ νοσοῦντες χυλὸν πτισάνης ῥοφούσι. Schol. And in a fragment of Aristophanes found in Athenaeus (Fr. 201) we have πτισάνην διδάσκεις αὐτὸν ἔψειν ἢ φακῇν. This explanation seems so satisfactory that I cannot understand Hermann's transposition of the line to follow v. 797.

815 A cock is brought out, to wake up the dicast, should he go to sleep; a result not improbable. In *Les Plaideurs* L'Intime, in proof of his qualifications for an advocate, says 'J'endormirai, Monsieur, tout aussi bien qu'un autre.' And Dandin accordingly does go to sleep under the effect of the advocate's pleadings.

ἀτὰρ τί τὸν ὄρνιν ὥς ἔμ' ἐξηνέγκατε;

815

ΒΔΕΛΤΚΛΕΩΝ

ἴν' ^{ἀν}, ἣν καθεύδης ἀπολογουμένου τινός,
ἄδων ἄνωθεν ἐξεγείρη σ' οὔτοσί.

ΦΙΛΟΚΛΕΩΝ

ἐν ἔτι ποθῶ, τὰ δ' ἄλλ' ἀρέσκει μοι.

ΒΔΕΛΤΚΛΕΩΝ

τὸ τί;

ΦΙΛΟΚΛΕΩΝ

θῆρῶν εἴ πως ἐκκομίσαις τὸ τοῦ Λύκου.

ΒΔΕΛΤΚΛΕΩΝ

πάρεστι τουτὶ, καὐτὸς ἄναξ οὔτοσί.

820

ΦΙΛΟΚΛΕΩΝ

ὦ δέσποθ' ἥρως, ὥς χαλεπὸς ἄρ' ἦσθ' ἰδεῖν.

ΒΔΕΛΤΚΛΕΩΝ

οἷόσπερ ἡμῖν φαίνεται Κλεώνυμος.

ΦΙΛΟΚΛΕΩΝ

οὐκουν ἔχει γ' οὐδ' αὐτὸς ἥρως ὦν ὅπλα.

ΒΔΕΛΤΚΛΕΩΝ

εἰ θάπτον ἐκαθίζου σὺ, θάπτον ἂν δίκην
ἐκάλουν.

ἐξηνέγκατε.] Plural, because one of the slaves helped to bring out the things.

817 ἀνωθεν.] The cock was placed on a perch above Philocleon's head. Below at v. 932 he appeals to the bird to confirm his judgment.

819 εἴ πως.] This, the common text, is in every way as good as Meineke's alteration. 'If you would manage to bring out Lycus' statue' is a natural way of asking for it.

Λύκου.] Cf. above, v. 389.

820 πάρεστι τουτὶ.] He brings a picture of Lycus, Schol. And apparently it was a stern countenance (χαλεπός), and (the Scholiast says) ill-looking (δύσμορφος). This

leads to a comparison with Cleonymus; upon which it is remarked that he is like Cleonymus in not having defensive armour, with allusion to Cleonymus casting away his shield. A hero was commonly represented in full panoply.

823 οὐκουν κ.τ.λ.] Sosias is unnecessary here; to whom the line is commonly given. Bergk and Meineke corrected the arrangement. The dialogue runs thus, BD. 'Here is Lycus'. PH. 'What an ugly stern fellow he is.' BD. 'He's something like Cleonymus, methinks.' PH. 'Ay, and that's why, hero though he is, he has no shield.'

825 ἐκάλουν.] This verb is used of the presiding judge, cf. below v.

ΦΙΛΟΚΛΕΩΝ

κάλει νυν, ὡς κάθημαι ἔγὼ πάλαι.

825

ΒΔΕΛΤΚΛΕΩΝ

φέρει νυν, τίν' αὐτῷ πρῶτον εἰσαγάγω δίκην;
τί τίς κακὸν δέδρακε τῶν ἐν τῷκίᾳ;
ἡ Θραῖττα προσκαύσασα πρώην τὴν χύτραν—

ΦΙΛΟΚΛΕΩΝ

ἐπίσχεσ οὗτος· ὡς ὀλίγου μ' ἀπώλεσας.
ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν,
ὃ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνετο;

830

ΒΔΕΛΤΚΛΕΩΝ

μὰ τὸν Δί' οὐ πάρεστιν.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' ἐγὼ δραμὼν
αὐτὸς κομιοῦμαι τό γε παραυτίκ' ἔνδοθεν.

ΒΔΕΛΤΚΛΕΩΝ

τί ποτε τὸ χρῆμ'; ὡς δεινὸν ἡ φιλοχωρία.

1441, ἔως ἀν τὴν δίκην ἄρχων καλῇ. Similar is the use of εἰσάγειν in the next line.

827 τί τίς.] The double interrogative is quite after Greek use, and better than the common text τί τίς, though 'Who has done what?' is in English very colloquial.

828 προσκαύσασα.] 'Burning the pot' must here mean 'burning or singeing the contents of it;' for the pot would be on the fire in the regular way of business, and would (with the other cooking vessels) become προσκεκαυμένα, cf. below v. 939.

829 ὀλίγου.] Cf. *Nub.* 722, ὀλίγου φροῦδος γεγέννημαι.

830 δρυφάκτου.] The only instance of the singular of this word.

831 ἱερῶν.] Cf. *Thesm.* 629, σὺ δ' εἶπέ μοι, ὃ τι πρῶτον ἡμῖν τῶν ἱερῶν ἐδείκνυτο. To the old dicast all appertaining to the law-courts is sacred.

832 ἀλλ' ἐγὼ κ.τ.λ.] Philocleon posts off to fetch something for δρύ-

φακτοί; his son exclaims in surprise at the old man's quickness τί ποτε κ.τ.λ. Then Xanthias runs in, with the tale of the dog's theft: this is at once seized on as the first case for the decision of this home circuit: then, as the old man re-enters, his son exclaims τουτί τί ἐστι; The arrangement of the speakers in Dindorf's *Poetae Scenici* is absurd. The text above follows the arrangement of Richter and Meineke. The adoption of ὃ τι ποτὲ χρῆμ' from Hermann, to end Philocleon's speech in v. 834, seems unnecessary. The meaning of that would be 'I will run in and get whatever we want' or 'whatever article I can lay my hands on'. The common reading τί ποτε τὸ χρῆμ' is 'Why, what ever ails the man? (he runs off so fast). A wonderful thing is the love of place!'

834 φιλοχωρία.] Philocleon has a cat-like attachment to the law-courts.

ΞΑΝΘΙΑΣ

βάλλ' ἐς κόρακας. τοιουντονὶ τρέφειν κύνα.

835

ΒΔΕΛΤΚΛΕΩΝ

τί δ' ἔστιν ἐτεόν;

ΞΑΝΘΙΑΣ

οὐ γὰρ ὁ Λάβης ἀρτίως
ὁ κύων παρὰξας ἐς τὸν ἵπνὸν ἀναρπάσας
τροφαλίδα τυροῦ Σικελικὴν κατεδήδοκεν;

ΒΔΕΛΤΚΛΕΩΝ

τοῦτ' ἄρα πρῶτον τὰδίκημα τῷ πατρὶ
εἰσακτέον μοι· σὺ δὲ κατηγορεῖ παρών.

840

835—890. The first criminal to be tried is found in a dog who has stolen and eaten a cheese. His fellow dog is to prosecute. After due sacrifices and prayers from Bdelycleon and the chorus that their artifice may succeed, the trial begins.

835 βάλλ' ἐς κ.] Said to the dog. τρέφειν.] Infinitive of exclamation: cf. *Nub.* 268, τὸ δὲ μηδὲ κυνῇν ... ἐλθεῖν ἔχοντα. The explanation of such a construction seems to be that the infinitive of the verb may stand for a noun, and then, the noun having been expressed, the rest of the sentence is left unsaid, the tone of the speaker plainly enough indicating what it would be. Thus, 'that I didn't even put a cap on before I came (was foolish):' and here, 'To keep such a dog (is absurd).'

836 Λάβης.] 'Griper, Nipper, Holdfast;' a natural name for a dog: the Scholiast quotes Δάκης as a dog's name used by Teleclides. But there is evident allusion to Laches and his speculations in Sicily. Cf. above, v. 240, ἔσται Λάχῃτι νυνὶ (ἡ δίκη). Laches went with the first Athenian expedition to Sicily, in B. C. 427. Cf. *Thuc.* III. 86, 88, 90. He was superseded by Pythodorus (*Thuc.* III. 115). The facts of the deme of

Aexone being given to the dog (*Laches'* real deme, cf. *Plat. Lach.* 197), and of the theft being a *Sicilian* cheese, leave no doubt that Laches is here alluded to.

837 ἵπνόν.] 'The kitchen:' for the limited sense of 'oven' will not suit. Cf. v. 139.

838 τροφαλίδα.] 'fresh curd-cheese,' from τρέφειν. Cf. *Theocr. Id.* xxv. 106, ἄλλος ἀμύλγιον εἶχ', ἄλλος τρέφε πίονα τυρόν. One Scholiast appears to interpret it 'a round cheese,' and that the cheese was round is likely: but the explanation perhaps arises from some confusion between τρέπειν and τρέφειν. The dairy sense of τρέφειν is quite established enough to make the meaning of τροφαλὶς certain.

Σικελικὴν.] πολυθρέμμων δὲ ἡ Σικελία, διὸ τυρόν πολλὸν καὶ κάλλιστον ἔχει. Schol.

839 τοῦτ' ἄρα, κ.τ.λ.] Racine has a dog-trial in imitation of this. But there is not very much similarity between Aristophanes and the French dramatist here. The latter makes the tediousness and bombast of the advocates the chief feature in the trial, which ends in the judge being sent to sleep, and, on being awakened, hastily condemning the accused to the galleys.

840 εἰσακτέον.] The technical

ΞΑΝΘΙΑΣ

μὰ Δί' οὐκ ἔγωγ'· ἀλλ' ἄτερός φησιν κύων
κατηγορήσειν, ἣν τις εἰσάγη γραφήν.

ΒΔΕΛΤΚΛΕΩΝ

ἴθι νυν, ἄγ' αὐτὸν δεῦρο.

ΞΑΝΘΙΑΣ

ταῦτα χρὴ ποιεῖν.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τί ἔστι;

ΒΔΕΛΤΚΛΕΩΝ

χοιροκομεῖον 'Εστίας.

ΦΙΛΟΚΛΕΩΝ

εἴθ' ἱεροσυλήσας φέρεις;

ΒΔΕΛΤΚΛΕΩΝ

οὐκ, ἀλλ' ἵνα

845

ἀφ' 'Εστίας ἀρχόμενος ἐπιτρίψω τινά.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' εἴσαγ' ἀνύσας· ὥς ἐγὼ τιμᾶν βλέπω.

ΒΔΕΛΤΚΛΕΩΝ

φέρει νυν, ἐνέγκω τὰς σανίδας καὶ τὰς γραφάς.

word of the judge: cf. note on v. 825.

844 **τουτὶ.**] Philocleon returns, with a pig-sty fence, ἀγγεῖον τι καν-
ωτόν, to serve for δρύφακτοι. It is
called 'of Hestia,' because (says
the Scholiast) they kept pigs close to
their homes (if that be the meaning
of ἐπὶ τῆς ἐστίας τρέφουσι χοίρους),
the pig-stye adjoining the house
probably. In an Irish cabin indeed
the pig is more literally ἐπὶ τῆς
ἐστίας. Also, at libations, they be-
gan with the goddess Hestia; hence
Philocleon, when charged with tem-
ple-robbing, replies, 'No, it's all in
the regular course; I begin with

Hestia, as our wont is, and go on
to despatch my victim.' Cf. Plat.
Euthyphr. 3, ἀφ' 'Εστίας ἀρχεσθαι
κακουργεῖν τὴν πόλιν. The phrase
passed into a proverb for beginning
at the very beginning.

847 **τιμᾶν βλέπω.**] Cf. *Ach.* 375,
οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφῳ
δακεῖν. The infinitive takes the
place of the noun: hence such
phrases as βλέπειν νᾶπυ may be com-
pared with this.

848 **σανίδας.**] These are certainly
here what they most probably are
at v. 349, tablets with notices of the
suits upon them; containing in fact
a programme of the dicastic business

ΦΙΛΟΚΛΕΩΝ

οἱμοι, διατρίβεις κάπολεῖς τριψημερῶν·
ἐγὼ δ' ἀλοκίζειν ἐδεόμην τὸ χωρίον.

850

ΒΔΕΛΤΚΛΕΩΝ

ἰδού.

ΦΙΛΟΚΛΕΩΝ

κάλει νυν.

ΒΔΕΛΤΚΛΕΩΝ

ταῦτα δή.

ΦΙΛΟΚΛΕΩΝ

τίς οὐτοσὶ

ὁ πρῶτός ἐστιν;

ΒΔΕΛΤΚΛΕΩΝ

ἐς κόρακας, ὡς ἄχθομαι,
ὅτιν' πελαθόμην τοὺς καδίσκους ἐκφέρειν.

ΦΙΛΟΚΛΕΩΝ

οὗτος σὺ ποῖ θεῖς;

ΒΔΕΛΤΚΛΕΩΝ

ἐπὶ καδίσκους.

to be done. There was no strong necessity for them perhaps, when only one suit, and that a known one, was coming on; but Philocleon will insist in having all the minutest particulars of law-court furniture.

850 ἐγὼ δ'...τὸ χωρίον.] Meineke thinks this line corrupt. It is commonly interpreted, 'And I wanted to furrow up the ground,' *i. e.* to trace the line on the *πινάκιον τιμητικόν*. He was in a hurry to be at his work, and to condemn his man. And *Thesm.* 777—786 is brought to support such a metaphor; where Mnesilochus, meaning to write, says, ἀγε δὴ πινάκων ξεστῶν δέλτοι, δέξασθε σμίλης ὀλκούς, κήρυκας ἐμῶν μόχθων· οἱμοι τουτὶ τὸ ῥῶ μοχθηρόν· χῶρει, χῶρει. πόαν ἀβλακα; βάσκειτ' ἐπείγετε πάσας καθ' ὁδοὺς κείμεναι ταῦτα·

ταχέως χρή. But is it not possible that Philocleon, who, though a dicast, is in some respects a rough old-fashioned fellow, has a farm? and that he counted on getting away to it, after despatching his law business, and doing a little farmer's work. 'You will keep me here all day,' he says, 'and I wanted to do a bit of ploughing on my farm.' *χωρίον* is frequently used in this sense: cf. *Ach.* 226, *Pac.* 1146, 1148. The delay of these preparations wearies him, though he is anxious to have everything correct: hence at v. 855 he will not have *κάδισκοι* fetched, but at once produces something to serve for them. Of course there is a little inconsistency in his wanting thus to get it over, but that is not unnatural in an old man of his sort.

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς.

ἐγὼ γὰρ εἶχον τούσδε τοὺς ἀρυστίχους.

855

ΒΔΕΛΤΚΛΕΩΝ

κάλλιστα τοῖνυν· πάντα γὰρ πάρεστι νῶν
 ὅσων δεόμεθα, πλήν γε δὴ τῆς κλεψύδρας.

ΦΙΛΟΚΛΕΩΝ

ἥδὲ δὲ δὴ τίς ἐστιν; οὐχὶ κλεψύδρα;

ΒΔΕΛΤΚΛΕΩΝ

εὖ γ' ἐκπορίζεις αὐτὰ κάπιχωρίως.
 ἀλλ' ὥς τάχιστα πῦρ τις ἐξενεγκάτω
 καὶ μυρρίνας καὶ τὸν λιβανωτὸν ἔνδοθεν,
 ὅπως ἂν εὐξώμεσθα πρῶτα τοῖς θεοῖς.

860

ΧΟΡΟΣ

καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς
 καὶ ταῖς εὐχαῖς
 φήμην ἀγαθὴν λέξομεν ὑμῖν,
 ὅτι γενναίως ἐκ τοῦ πολέμου
 καὶ τοῦ νείκους ξυνεβήτην.

865

ΒΔΕΛΤΚΛΕΩΝ

εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω.

855 ἀρυστίχους.] ἀγγεῖον ᾧ ἔστιν
 ἀρύσασθαι, κοτύλη ἢ κύαθος. Schol.

859—62. Myrtle boughs and frankincense are brought out. On μυρρίναι the scholiast says μυρρίναις γὰρ ἐστεφανοῦντο οἱ ἄρχοντες: and at most festivals these boughs appear to have been used. Cf. the well-known song on Harmodius and Aristogiton, ἐν μύρτου κλαδί τὸ ξίφος φορήσω. And at the merry-making in *The Peace* (v. 1154) myrtle-boughs are sent for. Cf. also *Ran.* 871 for fire and frankincense thus called for: *ἴθι νυν λιβανωτὸν δεῦρό τις καὶ*

πῦρ δότω, ὅπως ἂν εὐξώμαι πρὸ τῶν σοφισμάτων.

863—67. This is a system of anapaests. A strophe follows, vv. 868—873, εὐφημία...πλάνων, to which correspond vv. 885—890, ξυνευχόμεσθα...νεωτέρων.

868 εὐφημία.] Constantly called for on similar occasions; cf. *Eq.* 1316, *Nub.* 263, *Thesm.* 295. This line is given by Meineke to the chorus. Richter gives the following line to Bdelycleon, making the chorus resume with τὸ πρᾶγμ' δ κ.τ.λ.

869—74. The Chorus pray that

ΧΟΡΟΣ

ὦ Φοῖβ' Ἀπολλων Πύθι', ἐπ' ἀγαθῇ τύχῃ
 τὸ πρᾶγμ' ὃ μηχανᾶται
 ἔμπροσθεν οὗτος τῶν θυρῶν,
 ἅπασιν ἡμῖν ἀρμόσαι
 παυσαμένοις πλάνων.
 Ἰήιε Παιάν.

870

874

ΒΔΕΛΥΚΛΕΩΝ

ὦ δέσποτ' ἄναξ, γεῖτον ἀγνιεύ τοῦμοῦ προθύρου προπύλαιε,
 δέξαι τελετὴν καινὴν, ὦναξ, ἣν τῷ πατρὶ καινοτομοῦμεν
 παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ πρίνινον ἦθος,
 ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίῳ παραμίξας·
 ἥδη δ' εἶναι τοῖς ἀνθρώποις
 ἥπιον αὐτὸν,
 τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον
 τῶν γραψαμένων,
 κἀπιδακρύνειν ἀντιβολουμένων,
 καὶ παυσάμενον τῆς δυσκολίας
 ἀπὸ τῆς ὀργῆς
 τὴν ἀκαλήφην ἀφελέσθαι.

880

Bdelycleon's device may turn out well, and suit them all, giving them rest from their wanderings and errors in legal matters.

872 ἀρμόσαι.] Infinitive, as frequently in prayers, dependent on δὲ, or some word of the kind.

875—885. Bdelycleon puts up his special prayer that his father may be turned to a milder mood.

875 προθύρου προπύλαιε.] Readings vary here. The MSS. are corrupt: MS. R. has προθύρου πρόσθ' πύλας: MS. V. προπύλου προσπύλας: the rest προθύρου πρὸς πύλας. The correction in the text is Bentley's; Bergk reads πρόσθεν προπυλαίου: Meineke προπύλου πάρος αὐλᾶς. The sense does not vary much, whichever correction we take as most probable. Meineke thinks his nearest to the Ven. MS., and that the expression is probably a fragment from

Euripides.

876 καινοτομοῦμεν.] Cf. *Ecc.* 584, εἰ καινοτομεῖν ἐθέλησουσιν, καὶ μὴ τοῖς ἡθάσι λίαν τοῖς τ' ἀρχαίοις ἐνδιατρίβειν.

877 στρυφνόν.] From *στυφειν*, 'astringere': *χείλεα στυφθεῖς*, Anth. The next word πρίνινος is applied to old men in *Ach.* 179, coupled with *στιπτοί*.

878 σιραίου.] τὸ ἡψημένον γλεῦκος, βραχὺ δ' ἔχον παράπικρον *δταν* καθεψηθῇ. Schol. Instead of bitter a little sweet is to be put into the old man's composition.

880 φεύγοντάς τ' ἐλ.] He had been always ready to condemn, and inexorable to piteous appeals. Cf. above, 560—70.

884 ἀκαλήφην.] 'The nettle, the sting.' Crates in the *Phoenissae* used the word in the same way. Schol.

ΧΟΡΟΣ

ξυνευχόμεσθά σοι * * καὶ πάδομεν
νέαισιν ἀρχαῖς, ἔνεκα τῶν προλελεγμένων.
εὔνοι γάρ ἐσμεν ἐξ οὗ
τὸν δῆμον ἡσθόμεσθά σου
φιλοῦντος ὡς οὐδεὶς ἀνὴρ
τῶν γε νεωτέρων.

ΒΔΕΛΤΚΛΕΩΝ

εἴ τις θύρασιν ἡλιαστής, εἰσίστω·
ὡς ἡνίκ' ἂν λέγωσιν, οὐκ ἐσφρήσομεν.

ΦΙΛΟΚΛΕΩΝ

τις ἄρ' ὁ φεύγων οὗτος; ὅσον ἀλώσεται.

ΞΑΝΘΙΑΣ

ἀκούετ' ἤδη τῆς γραφῆς. ἐγράψατο

885 ξυνευχόμεσθά σοι] ταῦτά οἱ
ταῦτά before σοι is generally ac-
cepted to fill the gap.

888 ἡσθόμεσθα.] Corrected from
ἡσθόμεθα of MSS. In what way
ἡσθήμεσθα, the reading of Cobet and
Meineke, is better, it is hard to say.

890 τῶν γε νεωτέρων.] τῶν γεν-
ναιστέρων. R. V. And the Scholiast
recognizes both readings. But the
common text suits the metre, corre-
sponding with v. 873, πανσαμένους
πλάνων; and is better for the sense.
'You love the people as no man
does of the nobler sort,' is a senti-
ment hardly intelligible. But, 'as
no man does, at least of the younger
men, of men now-a-days,' fits well
with the character of the chorus
who are approvers of an older gene-
ration. After this line Meineke
adds *ἴητε παῖδαν*, to balance the same
in v. 874; unnecessarily perhaps; cf.
above, v. 281.

891—994. The trial begins. There
is a dog plaintiff, and a dog defend-
ant. The charge is set forth; the
damages laid. Philocleon is eager
to condemn, before he has heard
half the case. Xanthias is spokes-

man for the prosecuting dog; shews
how the accused stole the cheese
and gave him no share. The old
dicast will hardly hear any defence,
but Bdelycleon makes him do so,
and sets forth piteously the case of
the accused, brings witnesses to
shew that the accuser is just as bad;
produces the children of the accused
as a last resource to move pity.
Philocleon is a little melted, but yet
means to condemn. Bdelycleon,
however, deceives him, and makes
him put his vote into the wrong
urn, and Labes is acquitted.

891 εἴ τις θύρασιν.] Bdelycleon
acts as thesmothetes: cf. above,
v. 775, οὐδεὶς σ' ἀποκλήσει θεσμοθέ-
της τῇ κυγκλίδι. The signal for the
gathering we may suppose now to
be taken down: cf. note on σημεῖον
at v. 690.

893 τίς ἄρ' ὁ φ.] Philocleon is
eager for his work; predetermined
that the defendant shall be well
trounced.

ὅσον.] Exclamatory, 'how finely,
how thoroughly!'

894—97. Bdelycleon introduces
the suit, ἀκούετ' ἤδη, 'Oyes, Oyes,'

885

890



κύνων Κυδαθηναίους Λάβητ' Αἰξωνέα,
τὸν τυρὸν ἀδικεῖν ὅτι μόνος κατήσθιεν
τὸν Σικελικόν. τίμημα κλωὸς σύκινος.

ΦΙΛΟΚΛΕΩΝ

θάνατος μὲν οὖν κύνεις, ἦν ἅπαξ ἁλῶ.

ΒΔΕΛΤΚΛΕΩΝ

καὶ μὴν ὁ φεύγων οὕτοσι Λάβης πάρα.

ΦΙΛΟΚΛΕΩΝ

ὦ μιαρὸς οὗτος· ὡς δὲ καὶ κλέπτου βλέπει,
οἶον σεσηρῶς ἐξαπατήσκειν μ' οἶεται.
ποῦ δ' ἔσθ' ὁ διώκων, ὁ Κυδαθηναίους κύων;

900

Mitch. Cf. the usual ἀκούετε λέψ, *Ach.* 1000.

895 **Κυδαθηναίους.**] The deme of the parties concerned is mentioned in all such formulae. Here the deme of Cydathenus is given to the dog, because that was (it is said) the deme of Cleon. Cleon compares himself to a dog in *Eg.* 1023, and is compared to one by his adversaries.

Λάβητ' Αἰξωνέα.] Labes is (as we have seen at v. 836) to represent Laches. This deme of Aexone was noted for the scurrilous language to which its inhabitants were addicted, says Stephanus; and Plato (*Laches*, 197) seems to confirm this, where Laches says, 'I will say nothing in reply, though I have plenty to say, lest you should assert that I am Aexonian not only in name but in nature.'

897 **Σικελικόν.**] Bergler quotes from Antiphanes in Athenaeus, τυρὸς Σικελὸς, μύρον ἐξ Ἀθηνῶν, ἐγχελεῖς βοιώτῃαι. For Laches' peculations in Sicily cf. note on v. 836.

τίμημα.] The damages were first laid by the plaintiff, who was said τιμᾶσθαι. Against this the opponents might ἀντιτιμᾶσθαι. The judge finally decided the amount (ἐτίμα).

κλωὸς.] περιτραχήλιος δεσμός.

Schol. It is of fig-wood with allusion probably to συκοφαντία: of which Aristophanes never tires.

898 **θάνατος μὲν οὖν.**] The mild penalty does not content Philocleon. All his interpolations in the trial scene are severe, and against the defendant.

900 **κλέπτου βλέπει.**] 'He carries thief in his face.'

901 **σεσηρῶς.**] The 'grin,' expressed by this word, is generally in mockery or malice, but not always so, as Theocr. *Id.* VII. 19, εἶπε σεσαρῶς ὄμματι μειδιῶντι, proves. Hence Richter's alteration σεσηρῶς (a form perhaps not elsewhere found) is needless. The Scholiast's explanation, κεχηρῶς, διηνοιγμένον ἔχων τὸ στόμα, further confirms the text. And the broad grin would be more immediately striking as the dog came in, than would the wagging of his tail. Richter quotes, *Eg.* 1029, δς κέρκω σάλινων σ', ὅπῳταν δειπνῆς, ἐπιτηρῶν ἐξέδεταί σου τοῦψον ὅταν σύ που ἄλλοτε χάσκης.

902 **ποῦ δ' ἔσθ' ὁ διώκων.**] Dindorf in the old *Poetae Scenici* had ποῦ δ' ὁ δ., which manifestly was wrong. In his larger edition he approves ποῦ μου διώκων, i. e. ποῦ μοι ὁ διώκων, which is a curious crasis. ποῦ ποῦ δ' ὁ δ. Mein., ποῦ δ' οὖν ὁ δ.

αὖ αὖ.

ΚΤΩΝ

ΒΔΕΛΤΚΛΕΩΝ

πάρεστιν.

ΦΙΛΟΚΛΕΩΝ

ἕτερος οὗτος αὖ Λάβης.

ΒΔΕΛΤΚΛΕΩΝ

ἀγαθός γ' ὑλακτεῖν καὶ διαλείχειν τὰς χύτρας.
σίγα, κάθιζε· σὺ δ' ἀναβὰς κατηγορεῖ.

905

ΦΙΛΟΚΛΕΩΝ

φέρει νυν, ἅμα τήνδ' ἐγχεάμενος καὶ γὰρ ῥοφῶ.

ΞΑΝΘΙΑΣ

τῆς μὲν γραφῆς ἠκούσαθ' ἣν ἐγραψάμην,
ἄνδρες δικασταί, τουτονί. δεινότατα γὰρ
ἔργων δέδρακε καὶ μὲ καὶ τὸ ῥυππαπαῖ.
ἀποδράς γὰρ ἐς τὴν γωνίαν τυρόν πολὺν

910

Hotib. The reading of the text is in Hirschig and Richter.

903 αὖ αὖ.] μιμῆται τὴν φωνήν. Schol. This line is variously divided. To give *πάρεστιν* to Bdelycleon, *ἕτερος*—*χύτρας* to Philocleon, as Dobree does, seems best. On the dicast asking for the prosecutor, he is brought forward, and barks, and Bdelycleon says, 'He is here.' The dicast remarks that he looks like a second Labes. The son rejoins that he is good at barking, &c.: and then bids his father listen in silence, while Xanthias gets up and speaks for the prosecutor.

904 διαλείχειν.] The prosecuting dog is about as bad as the other. In *Eq.* 1030—34 Cleon is described as a dog Cerberus, of whom Demus is to beware, and who will escape notice *κυνηδὸν νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων*. The *χύτραι* here mean subject states or islands, as there *νήσους* is by way of surprise for *χύτρας*.

906 τήνδ'.] Sc. *φακῆν*. Cf. above,

v. 811.

907 ἦν.] It is a question whether we ought against nearly all MSS. to change this to *ῆς*, though this latter is certainly the more Attic construction. Richter and Meineke do, following Bruck.

909 ῥυππαπαῖ.] 'The seamen,' because *ῥυππαπαῖ* was the seamen's cry; for which cf. *Ran.* 1073; also *Eq.* 602, for a rhyming imitation, *ιππαπαῖ*. The scholiast adds that the sailors were aggrieved by this cheese theft, *ὡς τῶν ἐρετῶν καὶ ναυτῶν περὶ πλείστον ποιουμένων τὸν τυρόν*. However this may be, the sailors are mentioned naturally enough, since Laches was in command of a fleet in Sicily.

910 γωνίαν.] This and *ἐν τῷ σκότῳ* the Scholiast explains *ἐπειδὴ ἐν μέρει τῆς δόσεως ἢ Σικελία*. Sicily (as regards Greece) was out of the way and in a corner westward. Perhaps this is striving too much for a double meaning in all the details of the dog's theft.

κατεσικέλιζε κἀνέπλητ' ἐν τῷ σκότῳ,
 νῆ τὸν Δί', ἀλλὰ δηλὸς ἐστ'· ἔμοιγέ τοι
 τυροῦ κάκιστον ἀρτίως ἐνηρυγεί
 ὁ βδελυρὸς οὗτος.

ΞΑΝΘΙΑΣ

κοῦ μετέδωκ' αἰτοῦντι μοι.

καίτοι τίς ὑμᾶς εὖ ποιεῖν δυνήσεται,
 ἦν μή τι κάμοί τις προβάλλη τῷ κυνί;

915

ΦΙΛΟΚΛΕΩΝ

οὐδὲν μετέδωκεν;

ΞΑΝΘΙΑΣ

οὐδὲ τῷ κοινῷ γ' ἐμοί.

ΒΔΕΛΥΚΛΕΩΝ

θερμὸς γὰρ ἀνὴρ οὐδὲν ἦττον τῆς φακῆς.
 πρὸς τῶν θεῶν, μὴ προκαταγίγνωσκ', ὦ πάτερ,
 πρὶν ἂν γ' ἀκούσης ἀμφοτέρων.

ΦΙΛΟΚΛΕΩΝ

ἀλλ', ὦγαθὲ,

920

τὸ πρᾶγμα φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ.

911 κατεσικέλιζε.] 'He *si-sliced* away.'

914 κοῦ μετέδωκ'.] That he gave no share to the other dog (Cleon's representative) is the chief crime. Xanthias' complaint, as the aggrieved dog, has an ironical meaning.

915 καίτοι κ.τ.λ.] Who can benefit you, without a previous sop to your Cerberus? It must be, 'love me, love my dog.' Cf. the note above at v. 904, and *Eg.* 1030—34.

917 οὐδὲν κ.τ.λ.] Meineke with Bergk gives this and the following line to Philocleon. Neither thus, nor with Dindorf's arrangement, is the connexion of θερμὸς γὰρ ἀνὴρ with the preceding plain. Florens says, that Philocleon, while speaking, tries whether his lentil porridge is ready; and, finding it

hot, says that the accused is 'as hot (meaning 'as bold') as the lentil porridge.' But the direct mention of him as ἀνὴρ, 'the man' (instead of 'the dog') is curious. Nor is θερμότης a natural reason for withholding a share of anything. ἀνὴρ may indeed be compared with ἀνδρα in v. 923; but the sense of the line as applied to Labes or Laches is not satisfactory. The line is better given to Bdelycleon, with reference to some gesture of anger and eagerness to condemn shewn by Philocleon. Thus Bdelycleon would say, seeing his father's hot haste, 'Why, the man's as hot as his lentil porridge! Pray, father, in heaven's name don't condemn too soon.'

920 ἀμφοτέρων.] Cf. note at 725.

ΞΑΝΘΙΑΣ

μή νυν ἀφήτέ γ' αὐτὸν, ὥς ἔντ' αὖ πολὺ
 κυνῶν ἀπάντων ἄνδρα μονοφαγίστατον,
 ἔστις περιπλεύσας τὴν θυνείαν ἐν κύκλῳ
 ἐκ τῶν πόλεων τὸ σκῆρον ἐξεδήδοκεν.

925

ΦΙΛΟΚΛΕΩΝ

ἐμοὶ δέ γ' οὐκ ἔστ' οὐδὲ τὴν ὕδριαν πλάσαι.

ΞΑΝΘΙΑΣ

πρὸς ταῦτα τοῦτον κολάσατ'. οὐ γὰρ ἂν ποτε
 τρέφειν δύναιτ' ἂν μία λόχμη κλέπτα δύο.
 ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ.
 εἰάν δὲ μὴ, τὸ λοιπὸν οὐ κεκλάγξομαι.

930

ΦΙΛΟΚΛΕΩΝ

ιοῦ ἰού.

ὅσας κατηγόρησε τὰς πανουργίας.

κλέπτον τὸ χρήμα τάνδρός· οὐ καὶ σοὶ δοκεῖ,

923 ἄνδρα μονοφαγίστατον.] 'Beyond all dogs a man of selfish greed.' The inconsistency of κυνῶν ἄνδρα is intentionally ridiculous. The superlative in -ίστατος from μονόφαγος is analogous to λαλίστατος from ἄλσος, Eur. *Cycl.* 315; cf. Ar. *Ran.* 91.

924 θυνείαν.] The mortar means Sicily or the Sicilian sea, as the Scholiast says. A mortar was round (στρογγύλη): cf. *Pac.* 228.

925 σκῆρον.] Eupolis, in his *Golden Age*, has the phrase τροφαλὶς βαδίζει σκῆρον ἡμφιεσμένη. There is a play on the double meaning. Of the cheese, it is the hard under crust; of the cities, the gypsum or stucco of their buildings. And in the next line Philocleon takes it as equivalent to γῆ σκιρράς, with which they used to mend broken pitchers.

928 μία λόχμη.] There was a proverb μία λόχμη δύο ἐριθάκους οὐ τρέφει, 'one bush does not support two redstarts'. Here Xanthias means 'one house can't keep two thieves': he himself (as the dog or

Cleon) being of course one.

929 κεκλάγγω.] Some read κεκλάγχω: but the better editors and MS. R are for κεκλάγγω.

διὰ κενῆς.] This phrase is used adverbially by Thuc. iv. 126, ἡ διὰ κενῆς ἐπανάσεις τῶν ὅπλων. And the Greeks often put together adverbs of nearly the same meaning. Another instance of διὰ κενῆς ἄλλως is quoted from Plato the comic writer: and Bergler quotes ἄλλως μάτην as combined. To which might be added αὐθις αὖ πάλιν, and similar phrases. It would be easy here to suggest a noun feminine as understood; but probably the speaker had no such definite noun in his mind, and was hardly conscious of any ellipse.

933 κλέπτον τὸ χρήμα τάνδρός] = ἀνὴρ ἐστὶ κλέπτης. For τὸ χρήμα cf. *Nub.* 2, τὸ χρήμα τῶν νυκτῶν, and the note there.

οὐ καὶ σοὶ.] The dicast turns round to the cock perched up above him.

ὦλεκτρυνόν; νῆ τὸν Δί', ἐπιμύει γέ τοι.
ὁ θεσμοθέτης. ποῦ 'σθ' οὗτος; ἀμίδα μοι δότω.

935

ΒΔΕΛΤΚΛΕΩΝ

αὐτὸς καθελοῦ· τοὺς μάρτυρας γὰρ ἔσκαλῶ.
Λάβητι μάρτυρας παρῆναι, τρυβλίον,
δοίδυκα, τυρόκνηστιν, ἐσχάραν, χύτραν,
καὶ τᾶλλα τὰ σκεύη τὰ προσκεκαυμένα.
ἀλλ' ἔτι σύ γ' οὐρεῖς καὶ καθίζεις οὐδέπω

940

ΦΙΛΟΚΛΕΩΝ

τοῦτον δέ γ' οἶμ' ἐγὼ χεσεῖσθαι τήμερον.

ΒΔΕΛΤΚΛΕΩΝ

οὐκ αὖ σὺ παύσει χαλεπὸς ὢν καὶ δύσκολος,
καὶ ταῦτα τοῖς φεύγουσιν, ἀλλ' ὁδᾶξ ἔχει;

ΦΙΛΟΚΛΕΩΝ

ἀνάβαιν', ἀπολογοῦ. τί σεσιώπηκας; λέγε.

934 ἐπιμύει.] 'He winks assent': and a wink from a cock is as good as a nod.

937—9 The dish, cheese-scraper, &c., are called to witness in Labes' favour. The ἐσχάρα was a portable brazier; cf. *Ach.* 887, δμῶς ἐξενέγκατε τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα. All the kitchen vessels might have seen the theft, and seen also what the thief did with the cheese; whether he gave any to others. The ἐσχάρα was perhaps used for the toasting of the cheese.

939 προσκεκαυμένα.] 'burnt at the fire' as such utensils would be: cf. above v. 828. Dobree and Hermann read προσκεκλημένα 'subpoenaed as witnesses'; an ingenious change: but hardly needed.

942 οὐκ αὖ σὺ κ.τ.λ.] This is addressed to the old man. Bdelycleon had before asked him not to be too hasty in condemning (v. 819): he now asks it again, οὐκ αὖ σὺ 'will you not, I again ask, cease &c.' Florens takes it as addressed to the prosecutor; but there is not much

sense in rebuking him for severity; severity would be reasonable in him.

943 καὶ ταῦτα τοῖς φεύγουσιν.] 'And that too against the poor defendants.' Bdelycleon wants him to have some wrath for the prosecutors. Cf. above v. 880, τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον τῶν γραψαμένων, κ.τ.λ.

ἀλλ' ὁδᾶξ ἔχει.] 'But do you hold on to them with gripping teeth?' One of the expected advantages in this law-court at home was, that the dicast being not starved, but having his porridge, would cease δάκνων τὸν ἀπολογούμενον (v. 778). The αὐτοδᾶξ τρόπος was a characteristic of the Athenians, cf. *Pac.* 607. The Scholiast strangely mistakes the meaning of this passage; and those who propose ἔχεις for ἔχει propose no improvement. The sense of the middle voice suits quite well: 'you hold fast to, cling to': it appears just the word for a bulldog tenacity.

944 ἀνάβαιν'.] He turns to the defendant here.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' οὐκ ἔχειν οὗτός γ' ἔοικεν ὅ τι λέγῃ.

945

ΒΔΕΛΤΚΛΕΩΝ

οὐκ, ἀλλ' ἐκεῖνό μοι δοκεῖ πεπονθέναι,
 ὅπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης·
 ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γνάθους.
 παρέχ', ἐκποδών. ἐγὼ γὰρ ἀπολογήσομαι.
 χαλεπὸν μὲν, ὦνδρες, ἐστὶ διαβεβλημένον
 ὑπεραποκρίνεσθαι κυνός· λέξω δ' ὅμως.
 ἀγαθὸς γάρ ἐστι καὶ διώκει τοὺς λύκους.

950

ΦΙΛΟΚΛΕΩΝ

κλέπτης μὲν οὖν οὗτός γε καὶ ξυνωμότης.

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δί', ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν,
 οἷός τε πολλοῖς προβατίοις ἐφeskάται.

955

ΦΙΛΟΚΛΕΩΝ

τί οὖν ὄφελος, τὸν τυρὸν εἰ κατεσθίει;

ΒΔΕΛΤΚΛΕΩΝ

ὅτι σοῦ προμάχεται καὶ φυλάττει τὴν θυραν

945 ἀλλ' οὐκ.] Philocleon maintains his conclusion against the defendant: thinking that he has not a word to say. His son says that it is not conscious guilt, but a sudden paralysis of the tongue.

947 Θουκυδίδης.] Son of Melesias, opponent of Pericles, accused of some misdoings in Thrace, and ostracised, B.C. 444, cf. *Ach.* 703, 708, where Aristophanes appears to pity him, as hardly dealt with. The policy of Pericles our poet does not approve of: cf. *Ach.* 530 sqq., and therefore naturally sympathizes with his rival.

949 παρέχ', ἐκποδών.] Reiske seems to be right in thus punctuating. For παρέχε can hardly mean 'take yourself off', or, with ἐκποδών, be equivalent to ἴθι ἐκπ., ἀπαγε

ἐκπ., as L. and S. say. παρέχε is rather 'allow me, give place, let me come', and ἐκποδών 'out of the way with you!' The Scholiast confirms this by his note λακτίσας τὸν κύνα φησὶν ἀναχώρει. Bdelycleon pushes aside the dog and takes the place of defendant.

952 λύκους.] τοὺς συκοφάντας. Schol. It seems rather meant that Laches was an active soldier against his country's enemies.

953 κλ. μὲν οὖν οὗτός γε.] Cf. *Nub.* 1112, ὥχρον μὲν οὖν ἐγώ γε καὶ κακοδαίμονα.

955 προβατίοις.] Cf. v. 32, πρόβατα συγκαθήμενα. No doubt here too there is an idea of the Athenians being silly sheep.

957 ὅτι σοῦ.] 'The good of him is that he fights for you &c.'

καὶ τὰλλ' ἄριστός ἐστιν· εἰ δ' ὑφείλετο,
ξύγγνωθι. καθαρίζειν γὰρ οὐκ ἐπίσταται.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δ' ἐβουλόμην ἂν οὐδὲ γράμματα,
ἵνα μὴ κακουργῶν ἐνέγραψ' ἡμῖν τὸν λόγον.

960

Philocleon had asked 'What is the good of him?' and the answer is natural enough. Dobree reads it ὅτι; σοῦ 'you ask what good? Why he fights &c.' Either of these seems far preferable to Meineke's conjectural change in his notes, οὐ σοῦ κ.τ.λ. 'Does he not &c.'

959 καθαρίζειν κ.τ.λ.] A curious excuse for non-appreciation of the difference between 'meum' and 'tuum'. But ignorance of the elements of music implies utter illiterateness; therefore it is as if Bdelycleon had said 'poor fellow! he's had no schooling—knows nothing—what is he to turn his hand to but thieving?' And below at v. 989, Philocleon retorts that he knows no trade but judging and condemning. In *Av.* 1432, τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι, is a similar excuse, given by the informer who knows no trade but his own. The scholiast quotes a proverb, to which there may be allusion, πεζῇ βαδίζω, νεῖν γὰρ οὐκ ἐπίσταμαι, 'I trudge afoot because I cannot swim.' In the *Knights* (v. 188) the sausage-seller objects οὐδὲ μουσικὴν ἐπίσταμαι πλὴν γραμμάτων: but he is told that that is rather odds in his favour for being a statesman now-a-days; and therefore for being a thief perhaps, in Aristophanes' view of his country's statesmen at that time.

960 γράμματα.] Cf. γραμμάτων in *Eq.* 189, quoted above. After ἐβουλόμην ἂν understand ἐπίστασθαι αὐτόν.

961 ἵνα μὴ...ἐνέγραψ'.] A thorough discussion of this construction is to be found in Hermann's notes on Viger, *de Idiotismis*. ἵνα, ὅπως, ὥς, with past indicative, express a con-

sequence now impossible: 'adhibetur quum indicatur consilium, quod quis habuit, nec tamen effectum reddidit.' 'Cum indicativo praeteritorum temporum junguntur, quum significatur aliquid, quod futurum fuisset, si quid aliud actum esset, sed nunc non factum est.' Herm. They indicate something which would have been sure to follow, had something else been done, but which, as it is, has not followed, since that antecedent 'something else' was not done. Examples are, Aristoph. *Pac.* 135, Eur. *Hipp.* 645, Soph. *Oed. Tyr.* 1389—93. This last passage gives a double illustration, one for the imperfect, one for the aorist tense. οὐκ ἂν ἐσχόμην τὸ μὴ 'ποκλείσαι τοῦμὸν ἄθλιον δέμας, ἵν' ἡ τυφλόσται καὶ κλύων μηδέν...τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε ἐμavτὸν ἀνθρώποισιν ἐνθεν ἦν γεγώς; This past tense of the indicative may be aorist or imperfect: aorist, if a result is expressed not as lasting, but done once for all; imperfect, if lasting. Thus, ἵν' ἡ τυφλὸς κ.τ.λ., 'that so I might be not only blind but deaf,' the blindness and deafness being results lasting up to the time of speaking; but ὥς ἔδειξα μήποτε 'that so I might never have shewn,' the shewing being but once for all, and now over and done. 'That so' seems the closest English reading. Monk (on the *Hippolytus*) suggested 'in which case.' But this rather loses the notion of intent, purpose, &c. in ἵνα, ὅπως, ὥς. True it is that ἵνα sometimes = 'where,' with a simple relative force; but then it should be followed by οὐ (with ἂν) not by μὴ. The English 'that' keeps the notion of purpose, &c., while the 'so' = 'in that (now impossible) case,' and

ΒΔΕΛΤΚΛΕΩΝ

ἄκουσον ὦ δαιμόνιέ μου τῶν μαρτύρων.
 ἀνάβηθι, τυρόκνηστι, καὶ λέξον μέγα·
 σὺ γὰρ ταμιεύουσ' ἔτυχες. ἀπόκριναι σαφῶς,
 εἰ μὴ κατέκνησας τοῖς στρατιώταις ἄλαβες.
 φησὶ κατακνήσαι.

965

ΦΙΛΟΚΛΕΩΝ

νὴ Δί', ἀλλὰ ψεύδεται.

ΒΔΕΛΤΚΛΕΩΝ

ὦ δαιμόνι', ἐλέει τοὺς τάλαιπωρομένους.
 οὗτος γὰρ ὁ Λάβης καὶ τραχήλι' ἐσθίει
 καὶ τὰς ἀκάνθας, κούδέποτ' ἐν ταύτῳ μένει.
 ὁ δ' ἕτερος οἶός ἐστιν οἰκουρὸς μόνον.
 αὐτοῦ μένων γὰρ ἄττ' ἂν εἴσω τις φέρη,
 τούτων μεταίτεῖ τὸ μέρος· εἰ δὲ μὴ, δάκνει.

970

thus gives the right shade of meaning. Hermann observes that the Latins have no exactly equivalent construction, but that the Germans have; *e.g.* in Sophocles he well translates, '*damit ich blind und taub wäre,*' and '*damit ich nie gezeigt hätte wer ich bin.*' At the same time I would urge, in favour of Monk and his followers, that such conjunctions as *ὅσα ὡς ὅπως* partake of the character of relatives, and indeed were possibly relatives originally: compare the Latin '*quo,*' which comes to be = '*that.*' And the more common English way of putting such a sentence is, '*why didst thou not receive me? (or, 'would thou hadst &c.' or, 'thou shouldest have &c.')* so had I never shewn.' Cf. note on *Nub.* 1158, 669 for this difference of Greek and English idiom. Shakspeare's, '*I would I were a glove upon that hand, That I might touch that cheek,*' is a case for this construction, and is so rendered in a Porson exercise.

964 ταμιεύουσ'.] As a political term this would be a dispenser of moneys, provisions, &c. 'treasurer,'

Mitch. In a house it would be 'housekeeper, steward,' or perhaps here 'pantler, buttery-man.'

967 ἐλέει.] This must be a disyllable in pronunciation, unless, as Dindorf in his notes proposes, we throw out τοὺς. In one edition Dindorf writes ἔλει, '*recte, ut videtur,*' says Meineke. And ἐλεινός for ἐλεεινός rests on good authority. But possibly some of these combinations were monosyllabically pronounced, and yet not monosyllabically written. Cf. νεανικὴν in v. 1067, and (if the vulg. be retained) ἀπεωσάμεσθα in v. 1085.

968—72. Labes can eat odds and ends and fish bones, and is here, there, and everywhere: the other stops at home, and wants to be well fed. The activity of Laches and the lazy greediness of Cleon are contrasted.

970 οἰκουρὸς.] Κλέωνά φησιν ἐνδομυχοῦντα τὰ τῆς πόλεως κατεσθίειν. Schol. Brunck, followed by Hirschig and Meineke, reads οἰκουρεῖν: which seems better, but the MS. reading is not indefensible: 'is a sort of stay-at-home-merely.'

ΦΙΛΟΚΛΕΩΝ

αἰβοῖ, τί κακόν ποτ' ἔσθ' ὕψω μαλάττομαι;
κακόν τι περιβαίνει με, κἀναπείθομαι.

ΒΔΕΛΤΚΛΕΩΝ.

ἴθ', ἀντιβολῶ σ', οἰκτεῖρατ' αὐτὸν, ὦ πάτερ,
καὶ μὴ διαφθείρητε. ποῦ τὰ παιδία;
ἀναβαίνειτ', ὦ πονηρὰ, καὶ κνυζούμενα
αἰτεῖτε κἀντιβολεῖτε καὶ δακρύνετε.

ΦΙΛΟΚΛΕΩΝ.

κατάβα κατάβα κατάβα κατάβα.

ΒΔΕΛΤΚΛΕΩΝ.

καταβήσομαι.

καίτοι τὸ κατάβα τοῦτο πολλοὺς δὴ πάνν
ἐξηπάτηκεν. ἀτὰρ ὅμως καταβήσομαι.

ΦΙΛΟΚΛΕΩΝ.

ἐς κόρακας. ὥς οὐκ ἀγαθὸν ἐστι τὸ ροφεῖν.
ἐγὼ γὰρ ἀπεδάκρυσα νῦν γνώμην ἐμὴν
οὐδέν ποτ' ἀλλ' ἢ τῆς φακῆς ἐμπλήμενος.

973 αἰβοῖ.] Philocleon is disgusted to find that he is softening. Bdelycleon takes advantage of this, and produces the little ones of the accused, to whine and excite commiseration. It was a common custom both with Greeks and Romans to bring the family into court, that their tears might move the judges. Cf. Dem. c. Mid. 574. Racine takes this idea, 'Venez, famille désolée, Venez, pauvres enfans, qu'on veut rendre orphelins, Venez, faire parler vos esprits enfans. Oui, Monsieur, vous voyez ici notre misère. Nous sommes orphelins, rendez-nous notre père, &c.'

975 οἰκτεῖρατ'.] Plural, because Philocleon was but one of many dicasts.

979 κατάβα.] The customary word for the dicasts to say, when they had heard enough to convince

them, and bade the pleader come down from his place and say no more. But they sometimes deceived the hope of acquittal thus raised.

982 ἐς κόρακας.] A curse on either the defendant or the porridge; perhaps on both, as Mitchell takes it, 'Curse on yourself and curse upon this pottage!'

983, 4 ἐγὼ γὰρ...ἐμπλήμενος.] 'For I wept freely but now, as I think, for no earthly reason but because I was full of the lentil porridge;' the heat of which brought tears to his eyes. For γνώμην ἐμὴν cf. Rac. 232, καὶ γὰρ ἐξιέναι γνώμην ἐμὴν μέλλει. The old interpretation, 'I wept away my judgment, lost my cool judgment in my tears,' is certainly wrong. Meineke's ἐπεδάκρυσσα is confirmed by the Scholiast's ἐπιδακρύσας τῷ τῶν παίδων ὀδυρμῷ, but is against all MSS.

ΒΔΕΛΤΚΛΕΩΝ.

οὐκοῦν ἀποφεύγει δῆτα;

ΦΙΛΟΚΛΕΩΝ.

χαλεπὸν εἶδέναι.

985

ΒΔΕΛΤΚΛΕΩΝ.

ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίω τρέπου.
 τῆνδὲ λαβὼν τὴν ψῆφον ἐπὶ τὸν ὕστερον
 μύσας παρᾶξον ἀπόλυσον, ὦ πάτερ.

ΦΙΛΟΚΛΕΩΝ

οὐ δῆτα· κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.

ΒΔΕΛΤΚΛΕΩΝ

φέρε νῦν σε τῆνδὲ τὴν ταχίστην περιάγω.

990

ΦΙΛΟΚΛΕΩΝ

ὅδ' ἔσθ' ὁ πρότερος;

987 τῆνδὲ.] He gives him a pebble to vote with, a pebble 'condemnatory,' καταδικάζουσαν. This he wishes him to put into the urn called *ἄκυρος* and also *ὕστερος*. The consequence would be the acquittal of the prisoner. Philocleon refuses to do that, but is so led round that he in the end mistakes the urn into which he puts his condemnatory vote, and unintentionally acquits. There were, it appears, two urns, the one called *κύριος*, of brass, the other *ἄκυρος*, of wood. There were also two kinds of voting pebble, one bored through with a hole, the other entire and solid (τετρυπημένη, πληρῆς), or sometimes one black, the other white. The perforated or black were for condemnation, the solid or white for acquittal. That a vote might be used effectually it had to be dropped into the 'valid' urn (*κύριος*): the other vote was then put into the 'invalid' urn, and had no effect. The votes found in the 'valid' urn were counted, and the result was according to the excess or defect of one or the other. The

urns were from their position called *πρότερος* and *ὕστερος*: but what this position was exactly, is uncertain. Richter thinks the *πρότερος* was close to the tribunal, the *ὕστερος* further off, beyond where the advocate, witnesses, &c., stood, so that the dicasts put their useless vote into this just before leaving the court.

988 μύσας κ. τ. λ.] 'Shut your eyes and pass on hastily to the further urn and acquit him.' This Philocleon refuses to do, retorting on his son his own words at v. 959, 'that he is no scholar,' and knows but one trade, viz. that of condemning.

990 φέρε νῦν σε.] Bdelycleon pretends to be resigned, and offers to conduct him to the *πρότερος* *κάδικος*; but in some way so misleads him that he finds the *ὕστερος* where the *πρότερος* should, according to his idea, be, and into it he drops his condemning vote. This amounts to an acquittal; for the other vote, that of acquittal, of course goes into the 'valid' urn.

ΒΔΕΛΤΚΛΕΩΝ

οὗτος.

ΦΙΛΟΚΛΕΩΝ

αὕτη 'νταῦθ' ἔνι.

ΒΔΕΛΤΚΛΕΩΝ

ἐξηπάτηται, καπολέλυκεν οὐχ ἐκών.

ΦΙΛΟΚΛΕΩΝ

φέρ' ἐξεράσω.

ΒΔΕΛΤΚΛΕΩΝ

πῶς ἄρ' ἡγωνίσμεθα;

ΦΙΛΟΚΛΕΩΝ

δείξειν ἔοικεν.

ΒΔΕΛΤΚΛΕΩΝ

ἐκπέφενγας, ὦ Λάβης.

πάτερ πάτερ, τί πέπονθας;

ΦΙΛΟΚΛΕΩΝ

οἱμοι, ποῦ 'σθ' ὕδωρ; 995

ΒΔΕΛΤΚΛΕΩΝ

ἔπαιρε σαυτόν.

ΦΙΛΟΚΛΕΩΝ

εἰπέ νυν ἐκείνῳ μοι,

ὄντως ἀπέφυγεν;

993 ἐξεράσω.] Cf. Aesch. *Eum.* 742, ΔΘ. ἐκβάλλεθ' ὡς τάχιστα τευχέων πάλους, ὅσοις δικαστῶν τοῦτ' ἐπέσταλται τέλος. OP. ὦ Φοῖβ' Ἀπολλόν, πῶς ἄγὼν κριθήσεται; This makes for Dindorf's text against Meineke's; for the dicast Philocleon should empty out and count the votes. But πῶς ἄρ' ἡγωνίσμεθα; does look rather as if it were an impatient question thrown in during the counting; and in the passage of Aeschylus Orestes, the defendant, puts the question. Hence I have slightly altered the arrangement of the dialogue, which now runs thus: 'PHI. Come, let me turn out the votes. BD. How have we sped in the trial?

PHI. 'Twill soon be shewn. BD. Labes, you are acquitted!' Bdelycleon, interested for the accused, asks, 'how have we sped?' and then sees at once the result and tells it to the defendant before the old dicast, in his astonishment and disgust, can get out a word.

994 δείξειν ἔοικε.] Sc. τοῦργον. Cf. *Lys.* 375, τοῦργον τάχ' αὐτὸ δείξει.

995 ποῦ 'σθ' ὕδωρ.] The old man is fainting: cf. *Ran.* 481, ἀλλ' ὥρακιῷ· ἀλλ' οἶσε πρὸς τὴν καρδίαν μου σπογγίαν.

996 ἔπαιρε σαυτόν.] Cf. Eur. *Androm.* 1076, ἃ ἃ, τί δράσεις, ὦ γεραιέ; μὴ πέσης· ἔπαιρε σαυτόν. ΠΗ. οὐδέν εἰμ'. ἀπωλόμην.

ΒΔΕΛΤΚΛΕΩΝ

νῆ Δί'.

ΦΙΛΟΚΛΕΩΝ

οὐδέν εἰμ' ἄρα.

ΒΔΕΛΤΚΛΕΩΝ

μὴ φροντίσης, ὦ δαιμόνι', ἀλλ' ἀνίστασο.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν ἐμαυτῷ τοῦτ' ἐγὼ ξυνείσομαι,
 φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι; 1000
 ἀλλ', ὦ πολυτίμητοι θεοὶ, ξύγγνωτέ μοι
 ἄκων γὰρ αὐτ' ἔδρασα κοῦ τοῦμοῦ τρόπον.

ΒΔΕΛΤΚΛΕΩΝ

καὶ μηδὲν ἀγανάκτει γ'. ἐγὼ γάρ σ', ὦ πάτερ,
 θρέψω καλῶς, ἄγων μετ' ἐμαυτοῦ πανταχοῖ,
 ἐπὶ δεῖπνον, ἐς ξυμπόσιον, ἐπὶ θεωρίαν, 1005
 ὥσθ' ἡδέως διάγειν σε τὸν λοιπὸν χρόνον
 κοῦκ ἐγχανεῖται σ' ἐξαπατῶν Ὑπέρβολος.

999 ξυνείσομαι.] 'How shall I be conscious of this deed with myself,' *i. e.* 'how can I yet live and know that I have done this deed,' which almost = 'how can I pardon myself for this?' To share in the knowledge of a deed (if criminal), and to make no effort to expose it, is in effect to consent to it, or to pardon it; hence the common meaning of *συγγιγνώσκειν*. The Latins took a different compound to express the same thing, *'ignoscere'* 'to (apparently) *not* know, to refuse to know, ignore, wink at,' and so 'to pardon.' The one language expresses pardon by inward acquiescence in the knowledge of a crime; the other by outward denial of such knowledge.

1002 κοῦ τοῦμοῦ τροποῦ.] 'And not (as a deed) fitting my character, not after my wont.' The genitive is the same as that in the common

phrases *ἀγαθοῦ ἐστιν ἀγαθὰ πράττειν* and the like. It was not *δικαστικοῦ τρόπου* to acquit. 'Not such my wont, as those who know me know' (Tennyson) Philocleon might have said.

1003 καὶ μηδὲν ἀγανάκτει γ'.] 'Yes, yes, and don't be so over-much grieved.' The *γε* gives assent to Philocleon's excuse.

1005 θεωρίαν.] Philocleon is to give up law and do nothing but enjoy himself at feasts and theatres. The same kind of retirement is proposed for Cratinus in *Eg.* 536. The 'reformed' life which the old man is to lead is not of the highest order, and is no doubt a satire on the follies and excesses in that direction which were prevalent at Athens in our poet's age.

1007 Ὑπέρβολος.] Cf. *Nub.* 551, 623, 876, 1065.

ἀλλ' εἰσῶμεν.

ΦΙΛΟΚΛΕΩΝ

ταῦτά νυν, εἴπερ δοκεῖ.

ΧΟΡΟΣ

ἀλλ' ἴτε χαίροντες ὅποι βούλεσθ'.

ὑμεῖς δὲ τέως, ὧ μυριάδες

1010

ἀναρίθμητοι,

νῦν μὲν τὰ μέλλοντ' εὖ λέγε-
σθαι μὴ πέσῃ φαύλως χαμᾶς
εὐλαβεῖσθε.

τοῦτο γὰρ σκαιῶν θεατῶν

ἐστὶ πάσχειν, κοῦ πρὸς ὑμῶν.

νῦν αὖτε λεὰ πρόσσχετε τὸν νοῦν, εἴπερ καθαρὸν τι φιλεῖτε.

1008 Philocleon resigns himself to the change, and they go in to prepare for it, leaving the stage clear for the parabasis.

1009. The parts of this parabasis are: κομμάτιον, 1009—1014, parabasis proper (or anapaests) 1015—1050, μακρὸν, 1051—1059, στροφή, 1060—1070, ἐπίρρημα, 1071—1090, ἀντιστροφή, 1091—1100, ἀντεπίρρημα, 1101—1121.

ἀλλ' ἴτε χαίροντες.] Cf. *Eq.* 498, *Nub.* 510, ἀλλ' ἴθι χαίρων, κ.τ.λ.

1010 μυριάδες.] To be taken rather vaguely of multitudes. Strictly speaking the 'myriads' of the audience would not be many, as Rich-ter reminds us; but each myriad of itself may be ἀναρίθμητος. Plato uses μυριάδες ἀναρίθμητοι, of the numerous generations of forefathers that have preceded us, *Theat.* 175, A.

1012 πέσῃ.] As did the *Clouds*, to the first exhibition of which he refers here and further on in this parabasis.

1013 σκαιῶν.] The exact opposite is δεξιός, a favourite word of compliment to the Athenians. Cf. *Nub.* 524—27, ἀνεχώρουν ὑπ' ἀνδρῶν

φορτικῶν...ταῦτ' οὖν ὑμῶν μέφομαι τοῖς σοφοῖς...ἀλλ' οὐδ' ὥς ὑμῶν...προ-δώσω τοὺς δεξιούς: cf. also *Nub.* 521, θεατὰς δεξιούς. Euripides opposes σκαῖος and σοφός: *Med.* 190, σκαῖος δὲ λέγων κοῦδέν τι σοφὸς τοὺς πρόσθε βροτοὺς οἷκ' ἂν ἀμάρτοις.

1015—1050. The poet complains of unjust treatment. He has done the Athenian public good service: first in the name of other poets, then in his own. He has not de-based his Muse to gratify others, nor has he attacked the small; but has boldly withstood the great and powerful, Cleon especially. Also he has exposed other plagues and cor-rupters of public morals. But the Athenians, though they honoured him at first, gave him up last year, and rejected the best play he had ever given them: entirely through their want of understanding, and through no fault of the poet.

1015 πρόσσχετε.] Cf. *Nub.* 575, *Eq.* 504.

καθαρὸν.] Cf. above v. 631, κα-θαρῶς λέγοντος. The word means here 'genuine, pure,' the real thing, as opposed to what is specious but of no real worth.

μέμψασθαι γὰρ τοῖσι θεαταῖς ὁ ποιητῆς νῦν ἐπιθυμεῖ. 1016
ἀδικεῖσθαι γὰρ φησιν πρότερος πόλλ' αὐτοὺς εὖ πεποιηκῶς,
τὰ μὲν οὐ φανερώς, ἀλλ' ἐπικουρῶν κρύβδην ἑτέροισι ποιη-
ταῖς,

μιμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διάνοιαν,
εἰς ἀλλοτρίας γαστέρας ἐνδὺς κωμωδικὰ πολλὰ χέασθαι.
μετὰ τοῦτο δὲ καὶ φανερώς ἤδη κινδυνεύων καθ' ἑαυτὸν, 1021
οὐκ ἀλλοτριῶν, ἀλλ' οἰκείων Μουσῶν στόμαθ' ἡνιοχῆσας.
ἀρθεῖς δὲ μέγας καὶ τιμηθεῖς ὡς οὐδείς πώποτ' ἐν ὑμῖν,
οὐκ ἐκτελέσαι φησὶν ἐπαρθεῖς οὐδ' ὀγκῶσαι τὸ φρόνημα,

1017 ἀδικεῖσθαι πρότερος.] 'That he is the first to suffer wrong,' not only having done the public no wrong himself, but having done it much good.

1018 ἐπικουρῶν κ.τ.λ.] Philonides and Callistratus were the poets under whose names Aristophanes' earliest plays came out: viz. the *Babylonians*, *Banqueters*, *Acharnians*. For another mention of this, cf. *Nub.* 530, sqq.

1019 Εὐρυκλέους.] A ventriloquist and diviner at Athens, from whom others of the same trade were afterwards called Euryclidae. Schol.

1020 εἰς ἀλλοτρίας.] As Eurycles throws his voice into others, so did I with my plays. Others seemed the utterers; I was the real source of the words which flowed out.

χέασθαι.] Infin. dependent on μιμησάμενος. ἐνδὺς χέασθαι=ἐνδύ-
ναι καὶ χέασθαι: so that the syntax will be μιμησάμενος Εὐρυκλέα (ᾧστε) ἐνδύναι εἰς ἀλλ. γ. καὶ χέασθαι.

1021 καθ' ἑαυτὸν.] The *Knights* was Aristophanes' first play exhibited in his own name. And the Scholiast remarks that none would run the risk of acting Cleon's part, hence Aristophanes had to act it himself. This would give peculiar force to *κινδυνεύων καθ' ἑαυτὸν*; but it is not necessary here to understand anything more than

the risk of failure before the audience. And καθ' ἑαυτὸν, 'by himself,' in his own name, is merely opposed to the ἐπικουρῶν ἑτέροις. Cf. *Eq.* 513, ὡς οὐχὶ πάλαι χορὸν αἰτοίη καθ' ἑαυτὸν.

1022 ἡνιοχῆσας.] 'Having taken on him to rein the mouths of his own and no others' muses.' The poet, when he had entered as it were into others who were to utter his thoughts, might be termed the charioteer or controller of their mouths, or of the strains to issue from them. For a bold metaphorical use of ἡνιοχος, cf. *Nub.* 602, αἰγίδος ἡνιοχος.

1023 ἀρθεῖς δὲ μέγας.] Cf. Dem. *Olynth.* II. 20, ὥσπερ οὖν διὰ τούτων ἡρῆθ' ἡμέγας, οὕτως ὀφείλει διὰ τῶν αὐτῶν τούτων καὶ καθαιρεθῆναι πάλιν.

1024 οὐκ ἐκτελέσαι κ.τ.λ.] There is a difficulty here, which Reiske saw, and thought ἐκτελέσαι corrupt; but the other commentators seem to pass it over. οὐκ ἐκτ. φ. ἐπ., must mean 'he does not—elated by his honours—say he has attained perfection, done everything that there is to do.' And so the Scholiast says: οὐκ ἐπὶ τέλος ἔδοξεν αὐτῷ ἐλθεῖν οὔτε τῆς ποιήσεως οὔτε τῶν ἐπαίνων. For that ἐκτελέσαι ἐπαρθεῖς=τελέως ἐπαρθῆναι, 'to be completely elated,' as Florens says, following the earlier (and not very intelligible) part of the Scholium, is hardly possible. But οὐδ' ὀγκῶ-

οὐδὲ παλαίστρας περικωμάζειν πειρῶν· οὐδ' εἴ τις ἐραστῆς
 κωμωδεῖσθαι παιδίχ' ἑαυτοῦ μισῶν ἔσπευδε πρὸς αὐτὸν, 1026
 οὐδενὶ πώποτε φησι πιθέσθαι, γνώμην τιν' ἔχων ἐπιεικῇ,
 ἵνα τὰς Μούσας αἰσιν χρῆται μὴ προαγωγούς ἀποφήνῃ.
 οὐδ' ὅτε πρῶτόν γ' ἦρξε διδάσκειν, ἀνθρώποις φήσ' ἐπιθέσθαι,
 ἀλλ' Ἑρακλέους ὀργὴν τιν' ἔχων τοῖσι μεγίστοις ἐπιχειρεῖν,

σαι τ. φ., does not follow with any good sense the clause οὐκ ἐκτ. φ. ἐπ. 'he does not profess to have done everything, nor to be puffed up.' What is wanted is, 'He *denies* that he...or was puffed up.' And the phrase ἐκτελέσαι ἐπαρθεῖς cannot be reasonably explained of anything that the poet would deny. If there is corruption in the text and a change needed (as it seems to me there is), I would propose *δγκώσας* and *περικωμάζει*. 'He does not—elated or puffed up in thought—profess to have done everything, nor does he go round &c.' Or we might read *δγκοῦται*, 'He does not profess perfection, nor is he puffed up, nor does he &c.' For *δγκοῦσθαι*, cf. *Ran.* 703, *δγκωσόμεσθα κάποσεμνννούμεθα*.

1025 *παλαίστρας περικωμάζειν πειρῶν*.] Cf. *Pac.* 762, καὶ γὰρ πρότερον πράξας κατὰ νοῦν οὐχὶ παλαίστρας περινοστῶν παῖδας ἐπέλρων. Brunck's correction of the MSS. *περιῶν* or *περιῶν* to *πειρῶν* here seems certain. There is a hit at Europolis, the Scholiast tells us, who *ἐπιρῆει τὰς παλαίστρας σεμννόμενος καὶ τοῖσιν παισὶν ἑαυτὸν δῆλον ποιῶν τῆς νίκης ἔνεκα*.

1025—28. Nor would he hold his tongue to screen any, and so connive at their wickedness.

1029. *πρῶτόν γ'.*] As it was now certainly known that the earlier plays, exhibited under the names of others, were written by Aristophanes, this probably refers to those earlier plays. Some have explained *ἦρξε διδάσκειν* to refer to the *Knights*, because αἱ διδασκαλῖαι φέρουσι τοὺς

Ἵππεῖς πρώτους ὑπ' αὐτοῦ καθιεσθαι. But the *Babylonians* was concerned in attacking Cleon, and can hardly be excluded from the *θρασέως ξυστάς* εὐθὺς ἀπ' ἀρχῆς αὐτῷ τῷ καρχαρόδοντι.

ἀνθρώποις.] 'Mere men' as opposed to τοῖσι μεγίστοις (*θηρίοις, κνωδάλοις*) 'mighty monsters'. The changes proposed *ἀνθρωπίσκοις* (from *Pac.* 751), *ἀνδραρίοις ἐπιθ.* seem hardly needed. Hercules' labours and contests were generally with such as were more than man. And the Scholiast evidently comments on *ἀνθρώποις*, saying: *ἀλλὰ τέρασι καὶ δαίμοσιν*. 'When first the scenic trade of instruction he essay'd, monsters not men were his game, sirs; Strange Leviathans that ask'd strength and mettle, and had task'd Alcides their fury to tame, sirs.' Mitchell.

1030. *ἐπιχειρεῖν.*] Meineke reads *ἐπεχέρει* on no MS. authority: to avoid (I suppose) the infinitive present following upon the infinitive aorist. But as in direct graphic narrative the present indicative is used of past events, so the infinitive of the present may be put in oblique narration, Cf. *Eq.* 514, *φησὶ γὰρ ἀνὴρ οὐχ ὑπ' ἀνολας...διατρίβειν*, where the delay meant is a delay in past time, though expressed by the present infinitive; and further on v. 541, *ταῦτ' ὀρρωδῶν διέτριβεν αἶ* shows plainly that it is so. We might translate here 'he set not (he says) on mere men, but with noble Herculean wrath he goes at mighty monsters'.

θρασέως ξυστὰς εὐθύς ἀπ' ἀρχῆς αὐτῷ τῷ καρχαρόδοντι,
οὐ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτῖνες ἔλαμπον,
ἐκατὸν δὲ κύκλῳ κεφαλὰι κολάκων οἰμωξομένων ἐλιχμῶντο
περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὀλεθρον τετο-
κίας,

φώκης δ' ὁσμὴν, Λαμίας δ' ὄρχεις ἀπλύτους, πρωκτὸν δὲ κα-
μήλου.

1035

τοιούτον ἰδὼν τέρας οὐ φησιν δείσας καταδωροδοκῆσαι,

1031. **καρχαρόδοντι.**] Cf. *Eg.* 1017, σώζεσθαι σ' ἐκέλευσ' ἱερὸν κύνα καρχαρόδοντα, in the oracle quoted by Cleon about himself. In *Pac.* 752—758, this passage is repeated. The word καρχαρόδους is applied by Homer to dogs (*Il.* κ. 350), by Theocritus to a wolf, (*Id.* xxiv. 86). Aristotle distinguishes it especially from χαυλιόδους, and explains it thus τὰ μὲν χαυλιόδοντας ἔχει, ὥσπερ ὕς· τὰ δ' ὀξείς καὶ ἐπαλλάσσοντας, ὅθεν καρχαρόδοντα καλεῖται, ἐπεὶ γὰρ ἐν τοῖς ὁδοῦσιν ἡ ἰσχὺς αὐτῶν, οἱ χρήσιμοι πρὸς τὴν ἀλκὴν ἐναλλάξ ἐμπίπτουσιν ὅπως μὴ ἀμβλύνωνται τριβόμενοι πρὸς ἀλλήλους.

1032. **Κύννης.**] In *Eg.* 765, Cleon professes himself to be the best 'after Lysicles, Cynna and Salabaccho.' These two last were courtezans. There is reference to κυνὸς in Κύννης. Bergler compares Homer's κυνὸς ὄμματ' ἔχων (*Il.* α. 225): to which add the use of κυνώπις and κυνώπης, and κυνοθαρήης (Theocr. *Id.* xv. 53).

1033. **ἐκατὸν δὲ κύκλῳ κ. κ.]** Note the intentional alliteration; which would be impaired, were we to accept Bentley's conjecture γλωτταί, as Meineke is inclined to do. Surely in a description of this kind κεφαλὰι ἐλιχμῶντο is not too bold a phrase. Cleon is now a hundred-headed hydra: each head is a flatterer's head, and his own, the arch-flatterer's, in the middle. Or indeed he may still be in his old character of Cerberus (*Eg.* 1030), the number of whose heads is variously told,

cf. Hor. *Od.* III. 16, Cessit immanis tibi blandienti Janitor aulae Cerberus, quamvis furiale centum Muniant angues caput ejus, atque Spiritus teter saniesque manet Ore trilingui.

οἰμωξομένων.] 'Whom perdition seize.' Some phrase like this seems the best rendering of the participle; which, strictly taken, asserts, that that grief will seize them which the speaker devoutly wishes may do so.

1034. **φωνήν...χαράδρας.]** Cf. *Eg.* 137, κυκλοβόρου φωνὴν ἔχων. A loud voice was a great advantage before the Athenian multitude. In *Eg.* 218, φωνὴ μαρὰ is specified as a qualification for a demagogue. Demosthenes more than once charges Aeschines with possessing a loud and coarse voice, as if it were a fault; being himself, as is known, at a disadvantage in this physical quality, cf. *Dem. F. L.* p. 415, βιάσονται τοίνυν ἴσως, μεγαλόφωνοι καὶ ἀναιδεῖς ὄντες.

1035. **φώκης.]** Cf. Hom. *Od.* δ. 406, φώκαι...πικρὸν ἀποπνέουσαι ἄλods πολυβενθέος ὁδμήν, 441, τεῖρε γὰρ αἰνῶς φωκῶν ἀλιοτρεφέων ὀλοώτατος ὁδμή. Cleon's unsavoury trade is frequently attacked in the *Knights*.

Λαμίας.] Lamia was a sort of female hob-goblin wherewith they terrified children.

1036. **καταδωροδοκῆσαι.]** Not, as Bergler says, 'to give bribes:' but, as elsewhere, 'to take bribes.' The poet is not frightened into taking a bribe and holding his tongue, but boldly assails Cleon.

ἀλλ' ὑπὲρ ὑμῶν ἔτι καὶ νυνὶ πολεμεῖ· φησὶν τε μετ' αὐτοῦ
τοῖς ἡπιάλοις ἐπιχειρῆσαι πέρυσιν καὶ τοῖς πυρετοῖσιν,
οἱ τοὺς πατέρας τ' ἡγχον νύκτωρ καὶ τοὺς πάππους ἀπέ-
πνιγον,

κατακλινόμενοι τ' ἐπὶ ταῖς κοίταις ἐπὶ τοῖσιν ἀπράγμοσιν
ὑμῶν

1040

ἀντωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας συνεκόλλων,

1037 μετ' αὐτοῦ.] 'With him;' *i. e.* not only Cleon did he assail, but other plagues as well. μετ' αὐτόν 'after him' Bentley. And the change is very slight, the confusion between *υ* and *ν* being frequent. Cf. above v. 416, and *Eg.* 798. This would give more precisely the order of the two attacks; that on Cleon in the *Knights*, that on the 'agues &c.' in the *Clouds*.

1038 ἡπιάλοις.] Explained in the Scholiast by ῥιγοπύρετοι, and τὸ πρὸ τοῦ πυρετοῦ κρύος. Didymus rather identifies the word with ἡπιάλης and ἐφιάλτης 'the nightmare'; whereas Ruhnken (on Timaeus' Lexicon) quotes from Phrynichus this distinction: ἡπιάλης. ὁ ἐπιπύπτων καὶ ἐφέρπων τοῖς κοιμωμένοις δαίμων· τὸ δὲ ἡπιάλος διὰ τοῦ ὁ μικροῦ ἕτερόν τι σημαίνει, τὸ καλούμενον ῥιγοπύρετον. But whether ἡπιάλοις mean here 'shivering fits, agues,' or 'night-mares,' matters little. Either might be precursors of fever, and be naturally joined with πυρετοῖσιν. What is more important is the general bearing of the passage. And there can be no doubt that it refers to the *Clouds*, and that the ἡπιάλοι mean the sophists. Yet whether all the details can be explained from the *Clouds*, as we have the play, is doubtful. The Scholiast says ἡπιάλους αὐτοὺς ὠνόμασεν ὡς ὠχρότητα περισκώπτων, but he also notes that Aristophanes in the *Clouds* uses the phrase ἅμα δ' ἡπιάλος πυρετοῦ πρόδρομος. Now this phrase is not found in our edition of the *Clouds*, but it may have been in the first edition; and there may

have been other passages and scenes also which would explain more satisfactorily the allusions in the four following lines, which do not appear to me to be explicable from the *Clouds* as it has come down to us. Fritzsche thinks the first *Clouds* was very different from our play, relying much on this passage; and without determining how far it differed, I should agree that the expressions here are too definite to refer only to the scenes which Aristophanes' text now gives.

1039 οἱ τοὺς πατέρας κ. τ. λ.] 'Throttling fathers by night,' and 'choking grandfathers,' finds no sufficient explanation in Phidippides' beating of his father. The 'agues and fevers' (sophists) might be said indeed to commit these enormities, if they persuaded men so to do, but a more definite reference is wanted.

1040 κατακλινόμενοι κ. τ. λ.] This, again, finds no warrant in our *Clouds*. The devices of Socrates, or his disciples, or of Strepsiades, when made to wrap himself up and think, do not suit with this passage. Shifts to evade payment of debt are mentioned, but not legal traps for the simple and unwary. Richter renders κατακλ. 'incubantes tamquam incubi in cubilibus.' But 'night-mares framing legal subtleties' is an odd idea. Perhaps it is rather that the sophists were represented as lying on their beds and devising such things.

ἀπράγμοσιν.] Cf. *Eg.* 261, καὶ τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κεχρηότα, κ. τ. λ.

1041 ἀντωμοσίας, κ. τ. λ.] 'Affi-

ἄστ' ἀναπηδᾶν δειμαίνοντας πολλοὺς ὥς τὸν πολέμαρχον.
 τοιόνδ' εὐρόντες ἀλεξίκακον, τῆς χώρας τῆσδε καθαρτὴν,
 πέρυσιν καταπρούδοτε καινοτάταις σπείραντ' αὐτὸν διανοίαις,
 ἃς ὑπὸ τοῦ μὴ γινῶναι καθαρῶς ὑμεῖς ἐποίησατ' ἀναλδεῖς·
 καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὄμνυσιν τὸν Διόνυσον
 μὴ πώποτ' ἀμείνον' ἔπη τούτων κωμῳδικὰ μηδέν' ἀκούσαι.
 τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχροὺς τοῖς μὴ γινούσιν παραχρῆμα,
 ὁ δὲ ποιητὴς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενόμισται,
 εἰ παρελαύνων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξυνέτριψεν.
 ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,

1051

davits, summonses, depositions; legal terms explained in *Dict. Antiq.* p. 335, 336, under *Δίκη*.

1042 ἀναπηδᾶν.] 'So that they jumped up,' as if suddenly startled from sleep: the word rather suits the 'nightmare' explanation of *ἡπί-αλος*.

πολέμαρχον.] The polemarch was the protector of strangers and resident aliens. Such would be these ἀπράγμονες: see the passage from the *Knights*, referred to on v. 1040.

1043 ἀλεξίκακον.] Applied to Hermes in *Pac.* 422; but oftener as an epithet of Hercules; and Aristophanes above, at v. 1030, is compared to him. Hercules was a 'purger of the earth' from all monsters &c.; so was the poet to Attica.

1044 πέρυσιν.] When the *Clouds* was exhibited, and gained no prize.

καινοτάταις.] Cf. *Nub.* 546, οὐδ' ὑμᾶς ζητῶ ἑξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων, ἀλλ' αἰεὶ καινὰς ἰδέας ἐσφέρων σοφίζομαι, οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιὰς.

σπείραντ'.] The metaphor is continued in ἀναλδεῖς. He had sowed good seed, but not reaped a good harvest. Bothe prefers to read *διανοίας*; which is simpler; Meineke mentions with approval a conjecture of Hecke, αὐτὴν, 'having sown it,' i. e. the land. But it seems as well for this accusative to be understood, and to keep αὐτὸν, 'you sacrificed him when he sowed (the field) with

most novel ideas.'

1045 τοῦ μὴ γινῶναι.] He upbraids them with want of judgment in not appreciating his best play. The same complaints are made in the parabasis of the *Clouds*, which certainly belongs to the second edition of that play.

1046 σπένδων πόλλ' ἐπὶ πολλοῖς.] Sc. βώμοις or ἱεροῖς. With many a libation, and many a vow, he will swear that never was a better play. Cf. *Nub.* 518, κατερῶ πρὸς ὑμᾶς ἐλευθέρως τάληθῇ νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με. οὕτω νικήσαιμι τ' ἐγὼ καὶ νομιζομένην σοφὸς, ὥς ... ἡγούμενος... ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμῳδιῶν πρῶτους ἤξιωσ' ἀναγεῦσ' ὑμᾶς.

1048 τοῦτο μὲν οὖν κ.τ.λ.] It is a discredit to some of you not to have appreciated me; but no discredit whatever to me in the eyes of the wise. So in *Nub.* 527 he appeals to the *δεξιό*.

1050 εἰ παρελαύνων.] The metaphor is from a chariot race. If the poet's chariot has failed to win, and has been broken in the race, it was while nobly striving to beat his rivals. τὴν ἐπίνοιαν, 'the thoughts, devices, wit, &c. of the play.' τὰ ἐπινοήματα τῶν δραμάτων. Schol.

1051—59. Therefore for the future you must take better care of your good poets and their happy thoughts, if you want to be thought clever fellows.

ὦ δαιμόνιοι, τοὺς ζητοῦντας
καινόν τι λέγειν κάξευρίσκειν
στέργετε μᾶλλον καὶ θεραπεύετε,
καὶ τὰ νοήματα σώζεσθ' αὐτῶν·
ἐσβάλλετε δ' ἐς τὰς κιβωτοὺς
μετὰ τῶν μήλων.

1055

κὰν ταῦτα ποιῇθ', ὑμῖν δι' ἔτους
τῶν ἱματίων
ὀξήσει δεξιότητος.

ὦ πάλαι ποτ' ὄντες ὑμεῖς ἄλκιμοι μὲν ἐν χοροῖς,
ἄλκιμοι δ' ἐν μάχαις,
καὶ κατ' αὐτὸ δὴ μόνον τοῦτ' ἄνδρες ἀλκιμώτατοι,

1060

1052 *ζητοῦντας...λέγειν.*] 'Those who seek out something new to say.' The construction seems rather *ζητοῦντάς τι* (ὥστε) *λέγειν* than *ζητ. λέγειν τι*. A parallel from *Av.* 465 is quoted by Bergler; *λέγειν ζητῶ τρίπαλαι μέγα καὶ λαρινὸν ἔπος τι*.

1055 *τὰ νοήματα σώζεσθ'.*] Do not let them fail, as our poet's *ἐπινοια* did (v. 1050): cf. above, 1012, *μὴ πέση φαύλως χαμᾶξ' εὐλαβεῖσθε*.

1057 *μετὰ τῶν μήλων.*] *εἰώθασι γὰρ εἰς τὰ κιβώτια μήλα βάλλειν δι' εὖσομιν.* Schol. By 'putting them into their clothes' chests, that their garments might smell of cleverness,' it is meant that they should lay them well to heart and so store them up, which would give them a savour of cleverness all the year through. Mitchell quotes from Chaucer a compliment to breath as sweet as 'hord of apples laid in hay or heth.'

1059 *τῶν ἱμ. ὀξήσει δεξιότητος.*] Cf. *Pac.* 529, *τοῦ μὲν γὰρ ὀξει κρομμυοξερυγμίας, ταύτης δ' ὀπώρας*, and *Ach.* 852, *ὄζων τῶν μασχαλῶν πατρὸς τραγασαίου*.

1060—1120. In the strophe the Chorus lament that their youth is gone, but think that they are still better than the foppish striplings of the modern days. They then (in the epirrhema) explain their wasp-like garb, describing their deeds in

battle against the barbarian, which gained for them the appellation of wasps. Again (in the antistrophe) they recal their youthful deeds; how they won what the younger men now steal: and (in the antepirrhema) shew that there is a waspish element in their behaviour at home; that they freely use their stings; but that there are idle drones among them, and that this rule ought to be enforced: 'no work, no pay.'

1060 *ὦ πάλαι.*] With allusion to the proverb quoted in *Plut.* 1002, *πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι*, of which the Scholiast on that place gives the reported origin. It was at any rate a proverb of those who had formerly flourished but now did so no longer.

1062 *καὶ κατ' αὐτὸ κ.τ.λ.*] This line is corrupt in MSS., ending with *ἄνδρες μαχιμώτατοι. ἀλκιμώτατοι* or *ἀνδρικότατοι*, Bentley. *ἀλκιμώτατοι*, Porson; and the repetition of the same adjective seems better, and is rather nearer in termination to the MS. *μαχιμώτατοι*.

τοῦτ'.] In fighting and dancing, as opposed to law-suits, which are now their only strong point. Seager thinks *τοῦτο* is said *δεικτικῶς*, pointing to their *κέντρον*. But this sting is the weapon that they have taken to in their old age.

πρίν ποτ' ἦν, πρίν ταῦτα· νῦν δ'
οἴχεται κύκνου τ' ἔτι πολιώτεραι δὴ
αἶδ' ἐπανθοῦσιν τρίχες.

1065

ἀλλὰ κακ τῶν λειψάνων δεῖ τῶνδε ῥώμην
νεανικὴν σχεῖν· ὡς ἐγὼ τοῦμόν νομίζω
γῆρας εἶναι κρεῖττον ἢ πολ-
λῶν κικίννους νεανιῶν καὶ
σχῆμα κεῦρυπρωκτίαν.

1070

εἴ τις ὑμῶν, ᾧ θεαταί, τὴν ἐμὴν ἰδὼν φύσιν
εἶτα θαυμάζει μ' ὁρῶν μέσον διεσφηκωμένον,
ἢ τίς ἡμῶν ἐστὶν ἢ 'πίνοια τῆς ἐγκεντρίδος,
ῥαδίως ἐγὼ διδάξω, καὶ ἄμουσος ἢ τὸ πρίν.
ἐσμὲν ἡμεῖς, οἷς πρόσεστι τοῦτο τοῦρροπύγιον,
'Αττικοὶ μόνοι δικαίως ἐγγενεῖς αὐτόχθονες,

1075

1063 πρίν ποτ' ἦν.] Didymus says this is parodied from Timocreon of Rhodes. It is a commonplace for all poets: cf. Catullus in the dedication of the barque 'Sed haec prius fuere'; Virgil's 'Fuit Ilium', &c.

1064 κύκνου...πολιώτεραι.] Cf. *Ον. Τρ.* 4. 8. 1, Jam mea cycneas imitantur tempora plumas. The chorus in Aesch. *Agam.* 72—82, lament their age in a similar way.

1066 λειψάνων.] The most must be made of what remains, though it be but an *ισχὺς ἰσόπαις*, an *ὄναρ ἡμερόφαντον*, as Aeschylus terms it.

1069 κικίννους.] 'Cincinnos.' The long and carefully dressed hair of the Athenian youth is continually a mark for Aristophanes' ridicule. He had not much to boast of in that way himself.

1070 σχῆμα.] 'dress,' cf. *Eq.* 1331, ἀρχαίῳ σχήματι λαμπρός, and below, v. 1170. But it almost includes affectation in gait; indeed it might be here 'the mien, postures, attitudinizing.'

1072 μέσον διεσφ.] 'Wasp-waisted.' Probably the chorus were tightly girded round the waist, so as to give them a waspish contour,

cf. *Plut.* 561, ἰσχυροὶ καὶ σφηκώδεις, opposed to fat aldermanic well-to-do fellows.

1073 ἢ τίς.] ἢ τις Bentley, Porson, and others. But 'if any wonders at our waspish waists, whatever is the meaning of our sting' would identify the waist with the sting, whereas it should rather be, 'If any wonders at our waists, or (wonders) what means our sting.' An 'or' or 'and' seems wanted. Richter reads *χῆτις*. Unless indeed *ἐγκεντρίς* were taken to mean that in which the *κέντρον* was fastened, and so were to include the girdle which compressed the waist.

ἡμῶν ἐστίν.] ἡμῶν ἐστὶν ἢ 'πίνοια τῆσδε τῆς, vulg. Some omit ἡμῶν, some ἐστίν, some τῆσδε.

1074 διδάξω, καὶ ἄμ.] *Eur. Stheneboea* (Fr. 664), μουσικὴν δ' ἄρα ἔρως διδάσκει καὶ ἄμουσος ἢ τὸ πρίν.

1076 'Αττικοὶ κ.τ.λ.] Meineke omits this line with a 'delevit Hamakerus' in his note. He omits v. 1115, οὐκ ἔχοντες...φόρου in the antepirrhema.

ἐγγενεῖς.] So MSS. R, V. and it is rather preferable to *εὐγενεῖς*. The exaggerated self-praise in *ἡμεῖς*

ἀνδρικώτατον γένος καὶ πλείστα τήνδε τὴν πόλιν
 ὠφελήσαν ἐν μάχαισιν, ἥνικ' ἦλθ' ὁ βάρβαρος,
 τῷ καπνῷ τύφων ἅπασαν τὴν πόλιν καὶ πυρπολῶν,
 ἐξελεῖν ἡμῶν μενοινῶν πρὸς βίαν τάνθρηνια, 1080
 εὐθέως γὰρ ἐκδραμόντες σὺν δόρει σὺν ἀσπίδι
 ἐμαχόμεσθ' αὐτοῖσι, θυμὸν ὀξίνην πεπωκότες,
 στὰς ἀνὴρ παρ' ἀνδρ', ὑπ' ὀργῆς τὴν χελύνην ἐσθίων·
 ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν.
 ἀλλ' ὅμως ἀπεωσάμεσθα ξὺν θεοῖς πρὸς ἐσπέρα. 1085
 γλαυῆξ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν διέπτατο.

ἐσμέν μόνον Ἄ. need not be urged as an objection to the line: for praise of themselves and of their poet is with the Aristophanic chorus quite the rule. The epirrhema in the *Knights* is in a similar spirit.

1078 ἥνικ' ἦλθ' ὁ βάρβαρος.] Isocrates describes at some length the services of Athens against the barbarian, *Paneg.* p. 58—90.

1079 πυρπολῶν.] Cf. Herod. VIII. 50, ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγόμενων ἐληλύθει ἀνὴρ Ἀθηναῖος ἀγγέλλων ἡκεῖν τὸν βάρβαρον ἐς τὴν Ἀττικὴν καὶ πᾶσαν αὐτὴν πυρπολέσθαι. This is of what took place after the abandonment of Athens, before the battle of Salamis. But here τύφων and πυρπολῶν may be merely of the attempt and wish to burn, for what follows refers to Marathon, which was fought ten years earlier than Salamis.

1080 τάνθρηνια.] τὰ τῶν σφηκῶν κηρία, ἀνθρώπους δὲ οἱ μὲν τὰς μελίττας, οἱ δὲ ἕτερον ζῶον κηροποιὸν παραπλήσιον σφηκί. Schol. Cf. *Nub.* 947. The words ἐξελεῖν, τύφειν, are specially applicable to taking wasps' or bees' nests. Cf. above v. 457, where the wasp chorus are smoked out.

1082 ὀξίνην.] Cf. *Eg.* v. 1304, ὀξίνην Ὑπέρβολον. Florens finds a reference to θύμον 'thyme,' a favourite food of bees, in θυμοῦ. Bergler thinks it may be so, but that it is a comic deviation from θυμὸς ὀξύς, a

common phrase.

πεπωκότες.] 'Having drunk' and so imbibed the spirit of. Cf. above v. 462, βεβρωκότες, and the note there.

1083 χελύνην ἐσθίων.] Bergler illustrates from Tyrtaeus, ἀλλὰ τις εὖ διαβὰς μενέτω ποσὶν ἀμφοτέροισι στηριχθεὶς ἐπὶ γῆς χεῖλος ὁδοῦσι δακῶν, Hom. *Od.* a. 381, ὁδὰξ ἐν χεῖλεσι φύντες.

1084 οὐκ ἦν ἰδεῖν.] It was before Thermopylae, according to Herodotus (VIII. 226), that 'Dieneces a Spartan, hearing from a Trachinian that, when the barbarians discharge their shafts, they hide the sun by reason of the multitude of their arrows, so numerous are they, replied undismayed—making of no account the numbers of the Medes—that the Trachinian stranger's tidings were entirely in their favour, since, should the Medes hide the sun, then would the Greeks fight in the shade.' The saying is given by others to Leonidas.

1085 ἀπεωσάμεσθα.] ἐσωζόμεσθα, V. ἐπανσάμεσθα, R: the latter can hardly stand: the former is taken by Meineke. ἐωσάμεσθα Bergk. ἀπωσάμεσθα. Dind.

1086 γλαυῆξ.] The bird of Athene, and of Athens. Cf. *Eg.* 1092, μούδοκει ἡ θεὸς αὐτῇ ἐκ πόλεως ἐλθεῖν, καὶ γλαυῆξ αὐτῇ πικαθῆσθαι. The Scholiast says that the owl bore the news of victory to the Athenians.

εἶτα δ' εἰπόμεσθα θυννάζοντες ἐς τοὺς θυλάκους,
οἱ δ' ἔφευγον τὰς γνάθους καὶ τὰς ὀφρῦς κεντούμενοι·
ὥστε παρὰ τοῖς βαρβάροισι πανταχοῦ καὶ νῦν ἔτι
μηδὲν Ἀττικοῦ καλεῖσθαι σφηκὸς ἀνδρικώτερον. 1090

ἄρα δεινὸς ἢ τόθ' ὥστε πάντα μ' ἂν δεδοικέναι,
καὶ κατεστρεψάμην
τοὺς ἐναντίους, πλέων ἐκεῖσε ταῖς τριήρεσιν,
οὐ γὰρ ἦν ἡμῖν ὅπως
ῥῆσιν εὖ λέξειν ἐμέλλομεν τότ', οὐδὲ 1095

συκοφαντήσιν τινὰ
φροντῖς, ἀλλ' ὅστις ἐρέτης ἔσοιτ' ἄριστος.
τοιγαροῦν πολλὰς πόλεις Μήδων ἐλόντες,
αἰτιώτατοι φέρεσθαι
τὸν φόρον δεῦρ' ἐσμέν, ὃν κλέ-
πτουσιν οἱ νεώτεροι. 1100

πολλαχοῦ σκοποῦντες ἡμᾶς εἰς ἅπανθ' εὕρησете

Tacitus (*Ann.* II. 17) mentions a similar omen before an engagement with some German tribes, 'Interea pulcherrimum augurium octo aquilae petere silvas et intrare visae imperatorem advertere. exclamat, irent, sequerentur Romanas aves, propria legionum numina.'

1087 εἶτα δ' εἰπόμεσθα.] Cf. Herod. VII. 113, φεύγουσι δὲ τοῖσι Πέρσῃσι εἵποντο κόπτοντες.

θυννάζοντες.] ΚΕΝΤΟΥΝΤΕΣ ὡς τοὺς θύνους τοῖς τριοδοῦσι. Schol. Eels are now speared in a similar way, and whales harpooned. There is an evident remembrance of Aesch. *Pers.* 424, τοὶ δ' ὥστε θύνους, ἢ τιν' ἰχθύων βόλον, ἀγαῖσι κωπῶν θραύσμασιν τ' ἐρειπίων ἔπαιον ἐρράχιζον.

1089 ὥστε κ.τ.λ.] And thus we proved ourselves very wasps in the way in which we worried them, and have quite justified ourselves in assuming for our old age this waspish attire.

1091 πάντα μ' ἂν.] The vulg. πάντα μὴ is hardly defensible, for πάντα μὴ δ. must = μηδένα (or μηδέν) δεδοικέναι. But πάντας ἐμεῖ, Hirschig's correction, is not quite satis-

factory. The text is Dobree's, accepted by Holden. πάντα μ' ἐκδ. might also do.

1093 ἐκεῖσε.] To Asia Minor.

1094 οὐ γὰρ ἦν ἡμῖν ὅπως.] 'The question with us was not how.'

1095—7 λέξειν ἐμέλλομεν...ἔσοιτ'] 'We were likely to speak or to accuse, but who should come to be the best rower.' μέλλω λέξειν, as nearly equal to λέξω, would answer to ἔσομαι in direct speech: hence in oblique relation ἐμέλλομεν λέξειν is tolerably parallel to the optat. fut. ἔσοιτο.

1098 πόλεις Μήδων.] Cities belonging to the Athenians, but subjected to the Medes, and now recovered, says the Scholiast. Richter understands it of allied or tributary cities now gained, which had before been under Persian dominion. No strict accuracy need be expected in this account of 'the many cities taken from the Medes,' but the mention of the φόρος immediately afterwards countenances Richter's view.

1101 πολλαχοῦ σ. ἡ.] 'If you look at us under various circum-

τοὺς τρόπους καὶ τὴν δίαιταν σφηξὶν ἐμφερεστάτους.

πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶον ἡρεθισμένον

μᾶλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον·

1105

εἶτα τᾶλλ' ὅμοια πάντα σφηξὶ μηχανώμεθα.

ξυλλεγέντες γὰρ καθ' ἑσμούς, ὥσπερ εἰ τὰν θρήνια,

οἱ μὲν ἡμῶν οὐπὲρ ἄρχων, οἱ δὲ παρὰ τοὺς ἑνδεκα,

οἱ δ' ἐν ᾠδεῖῳ δικάζουσ', οἱ δὲ πρὸς τοῖς τειχίοις

ξυμβεβυσμένοι, πυκνὸν νεύοντες ἐς τὴν γῆν, μόλις

1110

ὥσπερ οἱ σκώληκες ἐν τοῖς κυττάροις κινούμενοι.

ἔς τε τὴν ἄλλην δίαιταν ἐσμὲν εὐπορώτατοι.

πάντα γὰρ κεντοῦμεν ἄνδρα κάκπορίζομεν βίον.

ἀλλὰ γὰρ κηφήνες ἡμῖν εἰσὶν ἐγκαθήμενοι,

οὐκ ἔχοντες κέντρον· οἱ μένοντες ἡμῶν τοῦ φέρου

1115

stances,' lit. 'in many places.' Their likeness to wasps on the battle-field has been shewn: it has now to be shewn at home.

1107 ἑσμούς.] Cf. *Lys.* 353, ἐσμός γυναικῶν οὔτοσί.

1108—1111 We swarm like wasps to our several courts. For the respective jurisdiction of the archon, the eleven, &c. see *Dict. Antig.*, but where each court was held cannot now be fully determined.

1109 ᾠδεῖῳ.] In this building, which was properly intended for the reciting of poems, the Scholiast doubts whether courts were actually held; but it seems likely enough that the place was sometimes used for this purpose.

πρὸς τοῖς τειχίοις. It is doubtful whether this refers to any definite place, or (as Richter thinks) merely means that wherever there is anything like a wall or enclosure, dicasts are ready to sit and constitute a court, εἰς πάντα τόπον εὐρήσῃ τις δικάστὰς ἐν Ἀττικῇ. Schol. Cf. *Nub.* 208, οὐ πείθομαι, ἐπεὶ δικάστὰς οὐκ ὀρῶ καθημένους. Holden, followed by Meineke, changes πυκνὸν in the next line to πυκνός, an ingenious alteration, thus getting a definite place of meeting. The Pnyx (cf. *Dict. Ant.* p. 362) had 'a boun-

dary wall, part rock, part masonry,' which would be here meant.

1110 ξυμβεβυσμένοι.] 'Crammed together' so that they could hardly move. Cf. the description of the crowds in *Nub.* 1203, ἀμφορῆς νενησμένοι.

1111 σκώληκες ἐν τοῖς κυττάροις.] 'Like wasp-grubs in their cells.' κύτταροι δὲ αἱ τῶν κηφῶν κοιλότητες. Schol. Several other kinds of holes are given to which the word may be applied: a curious use is in *Pac.* 199, ὑπ' αὐτὸν ἀτεχνῶς οὐρανοῦ τὸν κύτταρον, explained by τὸ κοιλότατον καὶ μυχαίτατον.

1114 κηφήνες.] The orators who stop at home and do only the talking are the drones. The Scholiast quotes from Hesiod (*Op.* 302) κηφήνεσσι καθούροις ἱκελὸς ὄρμην ὅτε μελισσῶν κάματον τρύχουσιν ἀεργοὶ ἔσθοντες.

1115 οὐκ ἔχοντες κ.τ.λ.] Meineke omitting this line takes πόνον for γόνον in the next. Twenty lines (the number as it now stands) is a number for the epirrhema, supported by the *Clouds* and *Frogs*: but there is enough variety in the number in different plays to prevent any strong argument either way on the score of the probable number of lines in an epirrhema.

τὸν γόνον κατεσθίουσιν, οὐ ταλαιπωρούμενοι.

τοῦτο δ' ἔστ' ἄλγιστον ἡμῖν, ἣν τις ἀστράτευτος ὦν
ἐκροφῇ τὸν μισθὸν ἡμῶν, τῆσδε τῆς χώρας ὑπερ
μήτε κώπην μήτε λόγῃην μήτε φλύκταιναν λαβῶν.

ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἐμβραχὺ 1120
ὅστις ἂν μὴ ᾔχῃ τὸ κέντρον, μὴ φέρειν τριώβολον.

ΦΙΛΟΚΛΕΩΝ

οὐ τοι ποτὲ ζῶν τοῦτον ἀποδυνθῆσομαι,
ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον,
ὅθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.

1117 ἀστράτευτος.] Cf. *Nub.* 692, ἥτις οὐ στρατεύεται of Amy-nias: also *Eq.* 443, where the sausage-seller threatens Cleon with twenty indictments for ἀστρατεία.

1119 φλύκταιναν.] Cf. *Ran.* 236, ἐγὼ δὲ φλυκταίνας ἔχω. And for other sufferings in rowing cf. *Eq.* 785, ἵνα μὴ τρίβῃς τὴν ἐν Σα-λαμῖνι.

1120 ἐμβραχὺ.] καθάπαξ ἡ παν-τάπασι. Schol. Equivalent, the Scho-liast says, to βραχὺ, the preposition having no force; but that it has none, as he says, in the verb. ἐνδυ-στυχῆσαι in *Eur. Phoen.* 727 will not easily be granted.

1121 μὴ ᾔχῃ τὸ κέντρον.] Who-ever is an idle drone, sting-less, and does no work.

Mitchell notes that 'this comedy ought to have ended immediately with these addresses of the chorus or even before them. The action was complete; and whatever else is added must be a mere superfetation.' And he treats the rest as a separate piece, giving to it a separate name, 'the Dicast turned gentleman.' There is certainly a strongly marked difference between the two parts. But undoubtedly they were one play: nor would the latter half have had much force except in contrast to the former. And the representation of the Di-cast converted is analogous to that

of Demus restored to youth in the *Knights*. He has passed, it is true, from one extreme to another, giving Aristophanes occasion for satire upon the follies of luxury and pro-fligacy. Phidippides' conversion from one bad course to another is a parallel.

1122—1173 Father and son re-turn: a discussion ensues about a change in the old man's dress; he is with difficulty persuaded to discard his old doublet for a mantle of newer fashion. Then there is a similar dispute about shoes; which ends in his complying, and strutting about with the gait of the wealthy men of the time.

1123 παρατεταγμένον] properly of the man 'next in line.' His cloak proved his best and trustiest comrade in the field, when the north wind swept down upon them.

1124 βορέας.] The Scholiast un-derstands this of the north wind that caused loss to the Persian fleet at Artemisium. Probably it is rather the whole Persian invasion that is called 'Boreas' as coming down from the north, while at the same time any stormy weather that happened then would be a reason for Philocleon's gratitude to his trusty cloak. Conzius thinks that βασι-λεὺς, the great king, is especially meant by Βορέας, and quotes in illustration of ἐπεστρατεύσατο, 'Di-

ΒΔΕΛΤΚΛΕΩΝ

ἀγαθὸν ἔοικας οὐδὲν ἐπιθυμεῖν παθεῖν.

ΦΙΛΟΚΛΕΩΝ

μὰ τὸν Δί', οὐ γὰρ οὐδαμῶς μοι ξίμφορον.
καὶ γὰρ πρότερον ἐπανθρακίδων ἐμπλήμενος
ἀπέδωκ' ὀφείλων τῷ κναφεῖ τριώβολον.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' οὖν πεπειράσθω γ', ἐπειδήπερ γ' ἅπαξ
ἐμοὶ σεαυτὸν παραδέδωκας εὖ ποιεῖν.

1130

ΦΙΛΟΚΛΕΩΝ

τί οὖν κελεύεις δρᾶν με;

ΒΔΕΛΤΚΛΕΩΝ

τὸν τρίβων' ἄφες.
τηνδὶ δὲ χλαῖναν ἀναβαλοῦ τριβωνικῶς.

ΦΙΛΟΚΛΕΩΝ

ἔπειτα παῖδας χρὴ φυτεύειν καὶ τρέφειν,
ὅθ' οὐτοσί με νῦν ἀποπνίξαι βούλεται;

ΒΔΕΛΤΚΛΕΩΝ

ἔχ', ἀναβαλοῦ τηνδὶ λαβὼν, καὶ μὴ λάλει.

1135

rus per urbes Afer ut Italas Ceu flamma per taedas vel Euris Per Siculas equitavit undas.' Hor. *Od.* IV. 4. 44. And a comparison of v. 11 of this play, *κάμοι γὰρ ἀρτίως ἐπεστρατεύσατο Μῆδος τις... ὕπνος*, confirms this interpretation.

1127 καὶ γὰρ κ.τ.λ.] For I spoilt my cloak once with some fish-sauce, and had to pay for its cleaning; so I do not want a more valuable one, lest I may spoil that.

ἐπανθρακίδων.] λεπτοὶ ἰχθυές ὀπτοί. Schol. Cf. *Ach.* 670, *ἡνίκ' ἄν ἐπανθρακίδες ὥσι παρακέμεναι, οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα*. It was with this Thasian fish-sauce (ἄλμη) that the garment was spoilt.

1132 τριβωνικῶς.] The Scholiast appears to have had a various reading *γεροντικῶς*: but *τρ.* seems right.

The *τρίβων* however we find constantly worn by the older men.

1133 ἔπειτα.] 'After this,' marking astonishment and indignation: cf. *Ach.* 126, *κάπειτ' ἐγὼ δῆτ' ἐνθαδὶ στραγγεῖομαι*. It is not altogether unlike *πρὸς ταῦτα* in the tragedians, e.g. in Aesch. *Prom. Vinct.* 992, *πρὸς ταῦτα ριπτέσθω μὲν αἰθαλοῦσσα φλόξ*. The Latins use 'nunc' with the same ironical force; 'I nunc et versus tecum meditare canoros' says Horace, after describing the din of the Roman streets.

1134 ἀποπνίξαι.] The *χλαῖνα* was evidently soft, woolly, and warm, whereas the old man's *τρίβων*, however good a defence against Boreas in days past, was probably, the worse for wear.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τὸ κακὸν τί ἐστὶ πρὸς πάντων θεῶν;

ΒΔΕΛΤΚΛΕΩΝ

οἱ μὲν καλοῦσι Περσίδ', οἱ δὲ καυνάκην.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δὲ σισύραν ῥόμην Θυμαίτιδα.

ΒΔΕΛΤΚΛΕΩΝ

κοῦ θαῦμά γ' ἐς Σάρδεις γὰρ οὐκ ἐλήλυθας.
ἔγνωσ γὰρ ἄν' νῦν δ' οὐχὶ γιγνώσκεις.

ΦΙΛΟΚΛΕΩΝ

ἐγώ;

1140

μὰ τὸν Δί' οὐ τοῖνυν' ἀτὰρ δοκεῖ γέ μοι
εἰκέναι μάλιστα Μορύχου σάγματι.

ΒΔΕΛΤΚΛΕΩΝ

οὐκ, ἀλλ' ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται.

ΦΙΛΟΚΛΕΩΝ

ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ;

1137 Περσίδ'... καυνάκην.] χλαῖ-
να Περσικὴ ἀλεεωή, Schol. That
καυνάκη has anything to do with
καῦμα is not very likely. Conzsius
gives a Persian word for a silken
texture, which he thinks may be
cognate. But this garment appears
to have been of wool, or at all
events woolly on one side, ἔχον ἐκ
τοῦ ἐτέρου μέρους μαλλούς. Philo-
cleon takes it for a rough sheep-
skin blanket or wrapper, called
σισύρα or βαίτη.

1138 Θυμαίτιδα.] From a deme
of the tribe of Hippothoon, where
such βαῖται were made. Schol.

1139 ἐς Σάρδεις.] Where such
Persian apparel is for sale. Cf. *Ach.*
112, βάμμα Σαρδιανικόν.

1142 εἰκέναι.] Meineke reads
προσεικέναι (a form found in *Eccl.*
1161) in deference to a rule of Co-
bet's, that the old Attic writers always

said εἴξασιν (*Nub.* 341, 343, *An.* 96,
383) εἰκέναι (*Nub.* 185) εἰκώς. There
are not enough instances to ground
a rule upon; convenience for the
metre may have determined the
form: and there is no strong reason
against εἰκέναι from εἰκα (cf. below
1171), when all MSS. give it.

Μορύχου.] For whom cf. *Ach.*
887, *Pac.* 1008, and above v. 506.
It is in keeping with his character
that he should muffle himself up.
μαλλωτῶ σάγω ἐχρήτο, ὡς τρυφερὸς
πλεῖον θάλπει χρώμενος. Schol.

1144 κρόκης χόλιξ.] 'A tripe
of the woof or thread,' i. e. a tripe-
like texture: a curious comparison.
'Laneos floccos in panno exstantes
comparat bovis intestino, quod
crispum est, et velut pellitum.' Fl.
Chr. The same commentator sug-
gests that the texture must have
been 'friza, frieze'.

ΒΔΕΛΤΚΛΕΩΝ

πόθεν, ὦγάθ' ; ἀλλὰ τοῦτο τοῖσι βαρβάροις
 ὑφαίνεται πολλαῖς δαπάναις. αὕτη γέ τοι
 ἐρίων τάλαντον καταπέπωκε ῥαδίως.

1145

ΦΙΛΟΚΛΕΩΝ

οὔκουν ἐριώλην δῆτ' ἐχρῆν αὐτὴν καλεῖν
 δικαιότερον ἢ καυνάκην ;

ΒΔΕΛΤΚΛΕΩΝ

ἔχ ὦγαθὲ,
 καὶ στῆθί γ' ἀμπισχόμενος.

ΦΙΛΟΚΛΕΩΝ

οἴμοι δεῖλαιος·
 ὥς θερμὸν ἢ μιὰρά τί μου κατήρυγεν.

1150

ΒΔΕΛΤΚΛΕΩΝ

οὐκ ἀναβαλεῖ ;

ΦΙΛΟΚΛΕΩΝ

μὰ Δί' οὐκ ἔγωγ'. ἀλλ', ὦγαθὲ,
 εἴπερ γ' ἀνάγκη, κρίβανόν μ' ἀμπίσχετε.

ΒΔΕΛΤΚΛΕΩΝ

φέρ', ἀλλ' ἐγὼ σε περιβαλῶ· σὺ δ' οὖν ἴθι.

ΦΙΛΟΚΛΕΩΝ

παράθου γε μέντοι καὶ κρεάγραν.

1145 πόθεν.] 'how so?' or 'non-sense!' He does not see, or pretends not to see, what his father means by the comparison, or what there is amiss with the mantle.

1148 ἐριώλην.] Properly a violent wind: cf. *Eq.* 511, where Cleon is compared to it. Here he puns, and derives it from *ἐριον* and *ὀλύναι*. A pronunciation of 'wool-wind' to resemble 'whirl-wind' might be a fair equivalent.

1149 ἔχ ὦγαθὲ, κ.τ.λ.] 'Steady,

my good sir! and stand still while I put it on you.' He puts the cloak round his father, but the old man will make no effort to throw it gracefully over his shoulder (*ἀναβάλλεσθαι*), but rather throws it off; so the putting on has to be done entirely by the son.

1155—6. Well if I am to be baked or roasted (says Philocleon) let there be a flesh-hook ready to pull me out before I am done all to pieces.

ΒΔΕΛΤΚΛΕΩΝ

τιῇ τέ δή;

1155

ΦΙΛΟΚΛΕΩΝ

ἦν' ἐξέλης με πρὶν διερρυνκέσαι.

ΒΔΕΛΤΚΛΕΩΝ

ἄγε νυν, ἀποδύου τὰς καταράτους ἐμβάδας,
 τασδὶ δ' ἀνύσας ὑπόδουθι τὰς Λακωνικάς.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ γὰρ ἂν τλαίην ὑποδύσασθαι ποτε
 ἐχθρῶν παρ' ἀνδρῶν δυσμενῇ καττύματα;

1160

ΒΔΕΛΤΚΛΕΩΝ

ἔνθες ποτ', ὦ τᾶν, κἀπόβαιν' ἐρρωμένως
 ἐς τὴν Λακωνικὴν ἀνύσας.

ΦΙΛΟΚΛΕΩΝ

ἀδικεῖς γέ με
 ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα.

1155 *τιῇ τέ δή.*] Cf. *Nub.* 755, *Thesm.* 84.

1156 *διερρυνκέσαι.*] πρὶν συμπεσεῖν ἀπὸ τῆς ὀπτήσεως τὰ κρέα μου. Schol.

1157 *ἀποδύου.*] Hirschig proposes ὑπολύου. As MSS. R, V, have ὑποδύου, this reading is not without some warrant; but we must then take in vv. 1158, 59, 68 ὑποδοῦ, ὑποδήσασθαι, ὑποδησάμενος; the two last Scaliger's readings. However, the present text may stand. The Greeks were not bound to use, of tying on and loosing off shoes, no words save the ordinary ὑποδεῖσθαι and ὑπολύεσθαι. Richter even goes so far as to say that ἐμβάδες and Λακωνικάι were of the kind of foot covering called κοῖλα ὑποδήματα, not so much sandals as low shoes or slippers, and that ἀποδύεσθαι, ὑποδύεσθαι, suit them better than the common words. ἀποδύεσθαι 'to put off,' ὑποδύεσθαι 'to get into, slip the feet into.'

1158 *ὑπόδουθι τὰς.*] ὑποδοῦ λαβῶν Hirschig; ὑποδοῦ τι τὰς Meineke. In this last the τι is awkward; in the former λαβῶν a violent change. ὑποδοῦ σὺ τὰς would be as likely, if it were necessary to change at all.

Λακωνικάς.] ἀστειώτεραι γὰρ αὐταί. Schol. They were men's shoes, as is plain from *Thesm.* 142, where they are mentioned along with χλαῖνα as a distinctive mark of a man.

1160 *ἐχθρῶν κ.τ.λ.*] Cf. *Eur. Heracl.* 1006, ἐχθροῦ λέοντος δυσμενῇ βλαστήματα.

1161 *ἔνθες ποτ'.*] ἔνθες πόδ' is Brunck's reading. 'Do pray at last put (your foot) in' is satisfactory, the ellipse being easy.

1161, 62 *κἀπόβαιν'...ἐς τὴν Λακωνικὴν.*] 'Step out (of your own shoe) into the Laconian (shoe),' says the son: but the father understands *χώραν* Λ. and replies accordingly.

1163 *πολεμίαν.*] The ellipse of

ΒΔΕΛΤΚΛΕΩΝ

φέρει καὶ τὸν ἕτερον.

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς τοῦτόν γ', ἐπεὶ
πάνυ μισολάκων αὐτοῦ ἔστιν εἰς τῶν δακτύλων.

1165

ΒΔΕΛΤΚΛΕΩΝ

οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

ΦΙΛΟΚΛΕΩΝ

κακοδαίμων ἐγώ,
ἔστις ἐπὶ γήρᾳ χίμετλον οὐδὲν λήψομαι.

ΒΔΕΛΤΚΛΕΩΝ

ἄνυσόν ποθ' ὑποδυσόμενος· εἶτα πλουσίως
ὥδὶ προβάς τρυφερόν τι διασαλακώνισον.

ΦΙΛΟΚΛΕΩΝ

ἰδού· θεῶ τὸ σχῆμα, καὶ σκέψαι μ' ὕτῳ
μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσίων.

1170

ΒΔΕΛΤΚΛΕΩΝ

ἔτῳ; δοθιῇνι σκόροδον ἡμφιεσμένῳ.

γῇ or χώρα with the adjective is very common.

1164. Philocleon puts one foot in, probably the right (says Florens), according to the Pythagorean precept, 'dextrum pedem in calceum praemitte, laevum in ποδάμπτρον.'

1166 οὐκ ἔστι κ.τ.λ.] Repeated from *Nub.* 698.

1167 χίμετλον.] 'A chilblain;' it is put (says the Scholiast) by way of surprise for ἀγαθὸν οὐδὲν λήψομαι. τὰ τῶν γερόντων οὐ λήψομαι, 'I shall not enjoy the privileges of old men,' chilblains being among them. It may mean, 'I shall have no chilblains, since these more luxurious shoes will defend my feet,' as Richter says; or, 'I am not to have any chilblains, and so be allowed the privilege of an old man, shabby slippers, but more comfortable than

these smart ones.' Philocleon's assertion above, that he had one toe on his left foot a decided Laconian-hater, rather suggests a chilblain already present on that toe, which he is not to indulge.

1169 διασαλακώνισον.] From a certain Salacon. Schol. There is also reference to λακωνίζειν. A reading διαλκωνίσον is mentioned by the Scholiast, and derived from Lycon. These derivations seem but guesses. Dindorf from Hesychius and Photius discovers a word, διασαικωνίσον, which Meineke adopts here. The meaning is the same.

1170 σχῆμα.] Appears to include posture, bearing, gait, &c., as well as dress. Cf. above, v. 1070.

1172 δοθιῇνι κ.τ.λ.] An absurd comparison, which it seems vain to analyze. If Δοθιῇνι be read, and if

ΦΙΛΟΚΛΕΩΝ

καὶ μὴν προθυμοῦμαί γε σαυλοπρωκτιᾶν.

ΒΔΕΛΤΚΛΕΩΝ

ἄγε νυν, ἐπιστήσει λόγους σεμνοὺς λέγειν
ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν;

1175

ΦΙΛΟΚΛΕΩΝ

ἔγωγε.

ΒΔΕΛΤΚΛΕΩΝ

τίνας δῆτ' ἂν λέγοις;

ΦΙΛΟΚΛΕΩΝ

πολλοὺς πάνυ.

πρῶτον μὲν ὡς ἡ Λάμι' ἀλοῦσ' ἐπέρδετο,
ἔπειτα δ' ὡς ὁ Καρδοπίων τὴν μητέρα.

ΒΔΕΛΤΚΛΕΩΝ

μή μοί γε μύθους, ἀλλὰ τῶν ἀνθρωπίνων
οἶους λέγομεν μάλιστα τοὺς κατ' οἰκίαν.

1180

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δα τοίνυν τῶν γε πάνυ κατ' οἰκίαν
ἐκείνον, ὡς οὕτω ποτ' ἦν μῦς καὶ γαλῆ.

ΒΔΕΛΤΚΛΕΩΝ

ὦ σκαιὲ καπαίδευτε, Θεογένης ἔφη

he were a person of known gait, it would only remain to find why the mantle was likened to garlic.

1174—1264. Being now dressed properly, Philocleon is further instructed in the art of fashionable talk, of deportment at a banquet. A feast is imagined: the song is to pass round: he shews how he would bear his part, and succeeds tolerably well. Both father and son then go off to a supper at Philoclemon's house.

1176 τίνας.] From the preceding λόγους, and the following πολλοὺς, this seems almost necessary. But most editors retain τίνα of MSS. R, V.

1178 μητέρα.] λείπει ἔτυψεν. Schol.

1179, 80. No long-winded tales or fables, but common 'household' stories are to be the rule. Richter gives 'Kinder-und Hausmärchen' in illustration. Philocleon at once starts off with the most familiar and household word he knows.

1182 οὕτω.] Cf. Plat. *Phaedr.* 237, ἦν οὕτω δὲ παῖς. And the Scholiast gives ἦν οὕτω γέρων καὶ γράυς, as another fable beginning in this way. Germ. 'Es war also einmal.'

1183—85. Apparently Theogenes (for whom cf. *Pac.* 928, *Av.* 822,

τῷ κοπρόλογῳ, καὶ ταῦτα λοιδορούμενος,
μῦς καὶ γαλᾶς μέλλεις λέγειν ἐν ἀνδράσιν;

1185

ΦΙΛΟΚΛΕΩΝ

ποίους τινὰς δὲ χρὴ λέγειν;

ΒΔΕΛΤΚΛΕΩΝ

μεγαλοπρεπεῖς,
ὡς ξυνεθεώρεις Ἀνδροκλεῖ καὶ Κλεισθένει.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δὲ τεθεώρηκα πώποτ' οὐδαμοῖ
πλὴν ἐς Πάρον, καὶ ταῦτα δύ' ὀβολῶν φέρων.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' οὖν λέγειν χρὴ σ' ὡς ἐμάχετό γ' αὐτίκα
Ἐφουδίων παγκράτιον Ἀσκώνδᾳ καλῶς,
ἤδη γέρων ὦν καὶ πολὺς, ἔχων δέ τοι

1190

1127, 1295), though of swinish habits, used fine words. Hence they quote his rebuke of the scavenger (perhaps for bringing something 'between the wind and his nobility') as suitable to Philocleon for venturing on such an unsavoury subject as mice and weasels in polite society. ὦ σκαιὲ κάπαίδευτε is of course a tragic style to begin a rebuke of a κοπρόλόγος.

1184 καὶ ταῦτα λ.] 'And that too when abusing him,' and when accordingly you would expect coarser words from such a man, especially as the Greek language is not poor in such expressions.

1185 ἐν ἀνδράσιν.] Such being 'old wives' fables.' Cf. Horace's 'garrit aniles ex re fabellas' of just this style of fable.

1187 ξυνεθεώρεις.] Sacred embassies, which should be given to the honourable and noble, are mentioned in connexion with these worthless men, to reprove the Athenians for placing such rascals in high office.

Androcles appears to have been attacked as a beggar and profligate by other comic writers; Cleisthenes is often assailed by Aristophanes.

1189 ἐς Πάρον.] What expedition to Paros is meant, is uncertain. It was not, at any rate, a θεωρία; but he went merely as a μισθωτὸς στρατιωτῆς, as the Scholiast says. Richter interprets τεθεώρηκα ἐς Π. 'stipendium merui ad Parum otiose spectando, non fortiter pugnando.'

1191 Ἐφουδίων... Ἀσκώνδᾳ.] It is not necessary that these should be real persons: but it is more likely that they were real pancratiasts, or fictitious names for such, than that they were effeminate persons thus ridiculed, as Richter thinks. What Aristophanes' satire is pointed at is the trifling nature of the conversation, when they could find nothing better to talk of than the details of such athletic contests. Horace gives 'Hora quota est? Thrax est Gallina Syro par?' as an instance of small talk.

πλευράν βαθυτάτην καὶ χέρας λαγόνας τε καὶ
θώρακ' ἄριστον.

ΦΙΛΟΚΛΕΩΝ

παῦε παῦ', οὐδὲν λέγεις.

πῶς δ' ἂν μαχέσαιο παγκράτιον θώρακ' ἔχων; 1195

ΒΔΕΛΤΚΛΕΩΝ

οὕτως διηγείσθαι νομίζουσ' οἱ σοφοί.
ἀλλ' ἕτερον εἰπέ μοι· παρ' ἀνδράσι ξένοις
πίνων, σεαυτοῦ ποῖον ἂν λέξαι δοκεῖς
ἐπὶ νεότητος ἔργον ἀνδρικώτατον;

ΦΙΛΟΚΛΕΩΝ

ἐκεῖν' ἐκεῖν' ἀνδρειότατόν γε τῶν ἐμῶν,
ὅτ' Ἐργασίωνος τὰς χάρακας ὑφειλόμην. 1200

ΒΔΕΛΤΚΛΕΩΝ

ἀπολεῖς με. ποίας χάρακας; ἀλλ' ὥς ἡ κάπρον
ἐδιώκαθές ποτ', ἡ λαγὼν, ἡ λαμπάδα
ἔδραμες, ἀνευρὼν ὅ τι νεανικώτατον.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δα τοῖνυν τό γε νεανικώτατον 1205

1194 **θώρακ'.**] 'The chest,' a signification of the word which is found in later Greek, but, we may infer, was fashionable in a certain class at this earlier time. Philocleon does not understand it, and takes *θώραξ* to mean 'breastplate.' The pancration only included wrestling and boxing, for neither of which would a breastplate be needed or allowed.

1196 **οὕτως.**] Such was the style of narrative among the clever young fellows of the time. Bdelycleon then goes on to instruct him that he must be prepared with some boastful story about himself.

1197 **ξένοις.**] *ἔθος γὰρ ἐπὶ τοῖς ξένοις καυχᾶσθαι.* Schol.

1201 **Ἐργασίωνος.**] Some countryman. Deeds of thieving are not unfrequently boasted of: cf. above,

v. 236.

1203 **λαμπάδα.**] They used to run bearing torches in the Ceramici. Schol. Cf. *Ran.* 129—133. The torch-race is frequently mentioned by Attic writers, and gives rise to some striking metaphorical expressions: e.g. Plato's *καθάπερ λαμπάδα τὸν βλον παραδιδόντες ἄλλοις ἐξ ἄλλων*; whence Lucretius, 'quasi cursores vitai lampada tradunt.' But the precise rules of the race are difficult to ascertain.

1204 **νεανικώτατον.**] The word from the sense of 'youthful, vigorous, mettlesome,' comes to mean 'violent, overbearing;' as below at v. 1307. *νεανιεύεσθαι* has similar meanings.

1205—7 **ἐγὼ δα.**] If races and chases are to be the order of the

ὅτε τὸν δρομέα Φαῦλλον, ὦν βούπαις ἔτι,
εἶλον διώκων λαιδορίας ψήφοιν δυοῖν.

ΒΔΕΛΤΚΛΕΩΝ

παῦ'. ἀλλὰ δευρὶ κατακλινεῖς προσμάνθανε
ξυμποτικὸς εἶναι καὶ ξυνουσιαστικός.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν κατακλινῶ; φράζ' ἀνύσας.

ΒΔΕΛΤΚΛΕΩΝ

εὐσχημόνως.

1210

ΦΙΛΟΚΛΕΩΝ

ᾧδὲ κελεύεις κατακλινῆναι;

ΒΔΕΛΤΚΛΕΩΝ

μηδαμῶς.

ΦΙΛΟΚΛΕΩΝ

πῶς δαί;

ΒΔΕΛΤΚΛΕΩΝ

τὰ γόνατ' ἔκτεινε, καὶ γυμναστικῶς
ὑγρὸν χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν.
ἔπειτ' ἐπαίνεσόν τι τῶν χαλκωμάτων,
ὀροφὴν θέασαι, κρεκάδι' αὐλῆς θαύμασον

1215

day, then, thinks the old dicast, my prosecuting Phayllus is the right sort of exploit. He puns on the double meaning of διώκειν, as in *Ach.* 700, *Eg.* 969, διώξει Σμικύθην καὶ κύριον. Phayllus is mentioned as a great runner in *Ach.* 215, οὐκ ἂν ἐπ' ἐμῆς γε νεότητος ὅτ' ἐγὼ φέρων ἀνθράκων φόρτιον ἠκολούθουν Φαῦλλον τρέχων. See note and Scholiast there. And even if this be another Phayllus (for the Scholiast on the *Acharnians* says there were three, and the third a λωποδύτης), yet there is plainly some reference to the Olympian namesake, when it is said of him that 'for all he ran so fast, he was (pur)sued and caught at last.'

1210 κατακλινῶ.] Aor. 2. conj. of the passive voice: cf. κατακλινεῖς above.

εὐσχημόνως.] Bergler quotes from Euripides Silenus' directions to the Cyclops (*Cycl.* 563), θές δὴ τὸν ἀγκῶν' εὐρύθμως, κᾗτ' ἔκπιδε ὥσπερ μ' ὀρεῖς πίνοντα.

1213 ὑγρὸν χύτλασον.] 'Throw yourself in loose easy posture.' L. and S. refer to Hippocrates for ὑγρὸς κεῖσθαι. Cf. Pindar's ὑγρὸν νῶτον αἰωρεῖ of the eagle (*Pyth.* I. 17). About χύτλασον the Scholiast appears to be wrong, taking it of anointing. The context here shews that it must be a description of a certain way of lying.

1214. ἐπαίνεσον.] Complimentary remarks on the plate, tapestry, &c. would be usual. But the parasite in Diphilus (quoted by Athenaeus) holds a rather different view: ὅταν με καλέσῃ πλούσιος δείπνον

ὔδωρ κατὰ χειρός· τὰς τραπέζας ἐσφέρειν
 δειπνοῦμεν· ἀπονενίμμεθ'· ἤδη σπένδομεν.

ΦΙΛΟΚΛΕΩΝ

πρὸς τῶν θεῶν, ἐνύπνιον ἐστιώμεθα;

ΒΔΕΛΤΚΛΕΩΝ

αὐλητρὶς ἐνεφύσησεν. οἱ δὲ συμπόται
 εἰσὶν Θέωρος, Αἰσχίνης, Φανός, Κλέων,
 ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.
 τοῦτοις ξυνὼν τὰ σκόλια πῶς δέξει;

1220

ΦΙΛΟΚΛΕΩΝ

καλῶς.

ποιῶν, οὐ κατανοῶ τὰ τρίγλυφ' οὐδὲ
 τὰς στέγας· οὐδὲ δοκιμάζω τοὺς Κοριν-
 θίους κάδους· ἀπενὲς δὲ τηρῶ τοῦ μα-
 γείρου τὸν καπνόν.

1216. ὔδωρ κατὰ χειρός.] Cf.
Av. 463, καταχεῖσθαι κατὰ χειρὸς
 ὔδωρ φερέτω ταχύ τις. *E.* δειπνήσειν
 μέλλομεν; ἢ τί;

ἐσφέρειν] imperatively used.
 The tables were actually brought in
 in ancient times. See *Dict. Ant.*
p. 613.

1217. ἀπονενίμμεθ'.] μετὰ τὸ
 δειπνήσαι ἔθος λέγειν· ἀπονίψασθαι
 ὁδός, ὡ παῖ. Schol.

1219. αὐλητρὶς.] Music and
 dancing were usual after a banquet.
 Cf. Homer's *μολπή τ' ὀρχηστὺς τε*
τὰ γὰρ τ' ἀναθήματα δαιτός. (*Od. a.*
152). In *Ach.* 1090—93 many de-
 tails of a banquet are enumerated,
 dancing girls among them.

1220. Θέωρος κ.τ.λ.] Phanus,
 a dependant of Cleon's, is men-
 tioned in *Eg.* 1256. Cf. note there.
 For Theorus and Aeschines cf. *vv.*
42, 325.

1221. ξένος τις... Ἀκέστορος.]
 Another foreigner lying above Aces-
 tor. Acestor appears from the Scho-
 liast here and on *Av.* 431 to have
 been of Thracian extraction, and call-
 ed Σάκας 'the Sacian.' In *Av.* 31,
νόσον νοσοῦμεν τὴν ἐναντίαν Σάκᾳ· ὁ
μὲν γὰρ οὐκ ὦν ἀστὸς ἐσβιάζεται·
ἡμεῖς δὲ...ἀνεπτόμεθ' ἐκ τῆς πα-
τρίδος.

1222—3. There are different
 ways of arranging the dialogue. The
 text is Richter's: Dindorf's (in the
Poetae Scenici) hardly makes sense,
 καλῶς is better given to Philocleon,
 and ἀληθες, to Bdelycleon. Meineke
 further puts οὐδ' εἰ Δ. for οὐδεὶς Δ.,
 meaning Diacriion to be a proper
 name, I suppose, and his reading
 would mean 'I shall take up the
 song well, so that not even if Dia-
 criion were to take it could he take
 it better.'

1222. σκόλια.] It was the old
 custom at a banquet for the guests
 to follow whoever led off first with
 the song, continuing the song where
 he left it. For the leader held a
 branch of bay or myrtle and sang a
 song of Simonides or Stesichorus,
 as far as he pleased, and then passed
 it on to whom he would, in no
 particular order; and he who re-
 ceived it from the first continued the
 song and then again passed it on.
 Schol. Various explanations are
 given of the word σκόλιον: that the
 songs were so called from the irreg-
 ular nature of the metre and music;
 from the zig-zag manner in which
 the song might pass this way and
 that way about the table; from the
 irregular arrangement of the couches.
 The fact that the song passed ac-
 cording to no rule seems to shew that
 it is lost labour in this passage to
 attempt to arrange the guests, to

ΒΔΕΛΤΚΛΕΩΝ

ἄληθες;

ΦΙΛΟΚΛΕΩΝ

ὥς οὐδεὶς Διακρίων δέξεται.

ΒΔΕΛΤΚΛΕΩΝ

ἐγὼ εἴσομαι· καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων,

ἄδω δὲ πρῶτος Ἀρμοδίου· δέξει δὲ σύ.

1225

οὐδεὶς πώποτ' ἀνὴρ ἐγένετ' Ἀθηναῖος

ΦΙΛΟΚΛΕΩΝ

οὐχ οὕτω γε πανοῦργος κλέπτῃς

ΒΔΕΛΤΚΛΕΩΝ

τουτὶ σὺ δράσεις; παραπολεῖ βοώμενος.

φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν

καὶ τῆσδε τῆς γῆς ἐξελαῖν.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δέ γε,

1230

account for some not singing, to suppose (as one commentator does) that the text is corrupt or deficient on that account. It is plain that Aristophanes might take just as many singers as suited his purpose.

1223. Διακρίων.] The old division of the Athenians was into Diacrians, Pediaeans, Paralians. Richter observes that Marathon was in the Diacrian district, and Philocleon has termed himself *Μαραθωνομάχας*: so of the old-fashioned divisions, which, as a lover of old customs, he keeps to, he chooses that.

1224. ἐγὼ εἴσομαι.] Cf. above v. 416, and *Nub.* 901.

καὶ δὴ.] 'For now *suppose* me Cleon:' as in Eur. *Med.* 386, καὶ δὴ τεθνᾶσι. He begins with Cleon, as the most important person at table, and giving a ready handle for a parody.

1225. Ἀρμοδίου] sc. μέλος. Cf. *Ach.* 980, τὸν Ἀρμόδιον φέσεται, whence Reiske inferred Ἀρμόδιον should be read here. But in *Lysistr.* 1237 φδοὶ Τελαμώνος seems a genitive of the same kind.

1226. οὐδεὶς... Ἀθηναῖος.] This line does not suit well with the ἐν μύρτου κλαδί τὸ ξίφος φορήσω κ.τ.λ. in metre. Meineke's change improves it, but is uncertain. Bergk and Dindorf propose ἐγέντ' Ἀθήναις, which Holden adopts. In the next line something is wanted before κλέπτῃς. Bentley supplies ὥς σὺ, Bergk οὐδέ. This first line was apparently to end in praise of Harmodius, but is turned off to abuse of Cleon.

1227. κλέπτῃς.] By Cleon's own confession (*Eg.* 1252) his successor would be κλέπτῃς μὲν οὐκ ἂν μᾶλλον εὐτυχῆς δ' ἴσως.

1228. τουτὶ σὺ δράσεις;] Porson reads τοῦτ' εἰ σ. δ. παραπολεῖ βοώμενος φήσει γάρ. Dobree takes this, but punctuates after βοώμενος. But the separate short sentences of the common text are satisfactory. βοώμενος is to be taken passively 'bawled down.' Cleon's loud voice is constantly spoken of.

1228. παραπολεῖ.] 'You will be ruined by the way, into the bargain,' you will get with your song more than you ever bargained for.

ἐὰν ἀπειλῇ, νῆ Δί' ἐτέρον ἄσομαι.
 ἄνθρωφ', οὗτος ὁ μαιόμενος τὸ μέγα κράτος,
 ἀντρέψεις ἔτι τὰν πόλιν· ἅ δ' ἔχεται ῥοπᾶς.

1235

ΒΔΕΛΤΚΛΕΩΝ

τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακείμενος
 ἄδη Κλέωνος λαβόμενος τῆς δεξιᾶς,
 Ἀδμήτου λόγον, ὦταίρε, μαθὼν τοὺς ἀγαθοὺς φίλει,
 τούτῳ τί λέξεις σκόλιον;

ΦΙΛΟΚΛΕΩΝ

ὠδिकῶς ἐγὼ,

οὐκ ἔστιν ἀλωπεκίζειν,
 οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον.

ΒΔΕΛΤΚΛΕΩΝ

μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται
 ἀνὴρ σοφὸς καὶ μουσικὸς· κᾶτ' ἄσεται
 χρήματα καὶ βίαν

1245

1231. ἔτερον ἄσομαι.] As the MSS. have ἐτέραν ἄσομαι Dobree corrects to ἔτερ' ἀντάσομαι. With ἔτερον must be supplied μέλος or σκόλιον.

1232. ὠνθρωφ'.] From Alcaeus, the Scholiast tells us. The lines as he gives them are rather different and hardly intelligible: μαινόμενος stands in place of μαιόμενος. They are meant here as a rebuke to Cleon's grasping ambition.

1235. ἔχεται ῥοπᾶς.] 'is near the turning of the scale,' wants but little to decide its fall.

1236. πρὸς ποδῶν.] 'at the feet of, next below.' Cf. above v. 1221.

1238. Ἀδμήτου.] The Scholiast supplies another line of this song: τῶν δειλῶν ἀπέχου γνούς ὅτι δειλῶν ὀλίγα χάρις. But whether this praise of bravery, and caution against cowardice, is concerned with Admetus' spiritless conduct, or with his wife's bravery, and who is supposed to speak it, is uncertain. Here it gives occasion for a hit at Theorus' cowardice

and flattery. The metre of this song is that of Horace's 'Tu ne quaesieris (scire nefas) quem mihi, quem tibi.'

1240. ὠδικῶς.] Dindorf's proposed reading in his notes ὠδί πως is apparently as good. The MSS. and old edd. have ᾠδικός or ἀδικός. Meineke (with Hamaker) ejects the line.

1240. ἀλωπεκίζειν.] The fox was the emblem of cunning and flattery, of old, as now. Cf. Pind. *Pyth.* II. 141, where such persons are called ἀλωπέκων ἱκελοι.

1245. χρήματα κ.τ.λ.] There was a well-known song of Clitagora: cf. *Lys.* 1237, Κλειταγόρας ᾄδειν δέον. She was a poetess, and a Thessalian acc. to one Scholiast, a Laconian acc. to another. But what the original bearing of the song was does not appear. The Thessalians helped the Athenians in the war against their tyrants. βίον is read for βίαν by some editors. As concluded by Philocleon, the song is



Κλειταγόρα τε καί-
μοι μετὰ Θετταλῶν

ΦΙΛΟΚΛΕΩΝ

πολλὰ δὴ διεκόμισας σὺ καὶ γώ.

ΒΔΕΛΤΚΛΕΩΝ

τουτὶ μὲν ἐπιεικῶς σύ γ' ἐξεπίστασαι·
ὅπως δ' ἐπὶ δείπνον ἐς Φιλοκτῆμονος ἵμεν.
παῖ παῖ, τὸ δείπνον, Χρυσέ, συσκευάζε νῶν,
ἵνα καὶ μεθυσθῶμεν διὰ χρόνου.

1250

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς.

κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται
καὶ θυροκοπήσαι καὶ πατάξαι καὶ βαλεῖν,
κάππειτ' ἀποτίνειν ἀργύριον ἐκ κραιπάλης.

1255

ΒΔΕΛΤΚΛΕΩΝ

οὐκ, ἦν ξυνῆς γ' ἀνδράσι καλοῖς τε καὶ γαθοῖς.
ἦ γὰρ παρητήσαντο τὸν πεπονθότα,
ἦ λόγον ἔλεξας αὐτὸς ἀστεῖόν τινα,
Αἰσωπικὸν γέλοιον ἢ Συβαριτικόν,

meant to ridicule Aeschines for his boasting: especially his boasting of wealth which he never had. Cf. *Av.* 921, ἄρ' ἐστὶν αὐτῇ γι Νεφελοκοκκυγία, ἵνα καὶ τὰ Θεογένους τὰ πολλὰ χρήματα τὰ τ' Αἰσχίνου γ' ἅπαντα; Hence Burges' διεκόμισας for διεκόμισας has great probability, and is approved by several editors. Thus, whatever the song was going to say about the wealth &c., Philocleon retorts that Aeschines had nothing to do with wealth, save in bragging of it.

1250 Φιλοκτῆμονος.] ἄσματος οὗτος. Schol.

1251 τὸ δείπνον συσκ.] εἰ δέ ποῦ τις ἐκαλεῖτο εἰς ἄριστον ἢ εἰς δείπνον, τὸ ἄριστον ἢ τὸ δείπνον ἑαυτοῦ ἔφερε. Schol.

1253—55. The old dicast retains

as yet his old caution, and thinks that drinking leads to brawls and damages to pay next morning.

1257. παρητήσαντο.] As in *Eur. Heracl.* 1025, κτεῖν', οὐ πατατοῦμαι σε, and *Herod.* v. 33, vi. 24. Cf. also *Eq.* 37, ἐν δ' αὐτοῖς παραιτησώμεθα: and this double acc. construction is common. The verb also takes simply the accusative of the penalty, e.g. παραιτεῖσθαι ζημίαν: as well as the acc. of that which you rescue, παραιτεῖσθαι τὴν ψυχὴν: resembling in this the Lat. 'deprecari'.

1259 Αἰσωπικόν.] Cf. above v. 566. The Aesopic were (acc. to the Scholiast) about beasts, the Sybaritic about men. The father follows his son's advice below at v. 1401.

ὦν ἔμαθες ἐν τῷ συμποσίῳ· καὶ τ' ἐς γέλων
τὸ πρᾶγμ' ἔτρεψας, ὥστ' ἀφείς σ' ἀποιίχεται.

1260

ΦΙΛΟΚΛΕΩΝ

μαθητέον τᾶρ' ἐστὶ πολλοὺς τῶν λόγων,
εἴπερ ἀποτίσω μηδὲν, ἣν τι δρῶ κακόν.
ἄγε νυν ἴωμεν· μηδὲν ἡμᾶς ἰσχέτω.

ΧΟΡΟΣ

πολλάκις δὴ 'δοξ' ἔμαντῶ δεξιὸς πεφυκέναι,
καὶ σκαιὸς οὐδεπώποτε·

1265

ἀλλ' Ἀμυνίας ὁ Σέλλου μάλλον οὐκ τῶν Κρωβύλου,
οὗτος ὅν γ' ἐγὼ ποτ' εἶδον ἀντὶ μήλου καὶ ῥοᾶς
δειπνοῦντα μετὰ Λεωγόρου.

πεινῇ γὰρ ἤπερ Ἀντιφῶν.

1270

1260 ἐς γέλων κ.τ.λ.] 'Solvunt risu tabulae: tu missus abibis.' Hor.

1261 ἀφείς.] sc. ὁ πεπονθώς.

1262—3. Philocleon's spirit here is rather like Strepsiades' in the *Clouds*.

1265—1291 Here follows a kind of second short parabasis, consisting of a strophe and epirrhema, and an antepirrhema: the antistrophe being lost. There are second parabases in the *Knights*, *Peace*, *Birds*, each of four parts: in the *Acharnians* there is only a commation with strophe and antistrophe. The Chorus here attack and ridicule certain worthless characters, and explain the poet's conduct with respect to Cleon.

1267 Ἀμυνίας κ.τ.λ.] Amynias was the son of Pronapus really, but is called son of Sellus, that he may be made out brother to Aeschines son of Sellus, and as poor as was Aeschines. He was an effeminate coward (*Nub.* 691—92), and was foppish in his way of dressing his hair (cf. v. 466, κομηταμυνίας), hence he is called οὐκ τῶν Κρωβύλου. The general sense of the passage (which is rather obscure) seems to be 'I

thought myself dexterous and clever, but that poor beggar Amynias beats me; whom I saw, instead of his frugal meal, enjoying a feast with the epicure Leogoras. But then he did go on an embassy to Thes-saly, and there held conference with the Penestans, being himself a Penestan (beggar-man) equal to any.' The ἀλλὰ γὰρ seems to be put as if to account for the sudden change in Amynias' meals and mode of living; but, as the sentence is turned off with a pun which implies they were all poor together; we are left to conclude that his δεξιότης was but that of a hungry parasite, and what began as praise is thus turned to satire. The Scholiast says we ought to supply σκαιὸς ἔστιν after μάλλον: but what then is the bearing of the whole passage?

οὐκ τῶν Κρωβύλου.] 'Of the family of Chignon.' For this mode of dressing the hair cf. *Thuc.* i. 6: and *Eq.* 1331, note on τεττιγοφόρας. The Scholiast here describes it εἶδος πλοκῆς ἐπ' ἀνδρῶν εἰς δὲ ληγουσῆς.

1269 Λεωγόρου.] Cf. *Nub.* 109, and note there.

1270 Ἀντιφῶν.] An orator of

ἀλλὰ πρεσβέων γὰρ ἐς Φάρσαλον ὥχετ'· εἴτ' ἐκεῖ
μόνος μόνοις

τοῖς Πενέσταισι ξυνὴν τοῖς

Θετταλῶν, αὐτὸς πενέστης ὦν ἐλάττων οὐδενός.

ὦ μακάρι' Αὐτόμενες, ὥς σε μακαρίζομεν,

1275

παῖδας ἐφύτευσας ὅτι χειροτεχνικωτάτους,

πρῶτα μὲν ἅπασι φίλον ἄνδρα τε σοφώτατον,

τὸν κιθαραοιδότατον, ᾧ χάρις ἐφέσπετο·

τὸν δ' ὑποκριτὴν ἕτερον, ἀργαλέον ὥς σοφόν·

εἴτ' Ἀριφράδην, πολὺ τι θυμοσοφικώτατον,

1280

ὄντινά ποτ' ὤμοσε μαθόντα παρὰ μηδενός,

ἀλλ' ἀπὸ σοφῆς φύσεος αὐτόματον ἐκμαθεῖν

γλωττοποιεῖν ἐς τὰ πορνεῖ' εἰσιόνθ' ἐκάστοτε.

εἰσί τινες οἳ μ' ἔλεγον ὥς καταδιηλλάγην,

some note. He was attacked by the comic writers as receiving money for speeches written for others.

1271 πρεσβέων.] The Scholiast tells us that Eupolis mentioned this embassy, and attacked Amyntas as παραπρεσβευτήν. Perhaps some bribery is hinted at here as the possible reason of his sudden luxury.

1272 μόνος μόνοις.] A favourite Greek collocation, ξυνὴν μόνος μόνῳ = 'he had a tête-à-tête:' here perhaps it means 'he had some private talk with them,' he and they laid their heads together.

1273 Πενέσταισι. The lower class among the Thessalians. δέον οὖν εἰπεῖν μετὰ τῶν πολιτευομένων ξυνὴν, εἶπε μετὰ τῶν Πενεστών. Schol. and there is a play on πένης and Πενέστης.

1278 τὸν κιθαραοιδότατον.] Arignotus, spoken of in *Eg.* 1277, as ἀνὴρ φίλος, as well known to all, and as *ποτ'* a brother in nature though in name to Aripheades (τοῦς τρόπους οὐ συγγενής). Why Richter includes Arignotus as 'turpissimus usus moribus' in the face of these two passages is inexplicable.

1279 ὑποκριτὴν.] The name of this actor is unknown.

ἀργαλέον ὥς σοφόν.] Compare the phrases θαύμαστον ὅσον, ἀμήχανον ὅσον.

1280 θυμοσοφικώτατον.] Cf. *Nub.* 877, θυμόσοφός ἐστιν φύσει.

1281 ὤμοσε.] Supply ὁ πατήρ, says the Scholiast: but it is awkward to do so. ὤμοσα Bentley. *ὅν* ὁ πατήρ ποτ' ὤμοσε Bergk.

1284—91 The transactions between Cleon and Aristophanes, to which this antepirrhema alludes, are not known. Apparently Cleon had attacked the poet—perhaps had brought him into court—after the exhibition of the *Knights*, as we know he did on an earlier occasion referred to in *Ach.* 376. The antistrophe is lost after v. 1283; perhaps this might have explained something. Bergk thinks that it consisted of a violent attack on Cleon, to make up for any previous leniency, and to justify the proverb in v. 1291. This antepirrhema is short by one line.

1284 καταδιηλλάγην.] In the *Clouds* Cleon had been spared; or

ἡνίκα Κλέων μ' ὑπετάραττεν ἐπικείμενος
καὶ με κακίαις ἔκνισε· καὶ ὅτ' ἀπεδειρόμην,
ἐκτὸς ἐγέλων μέγα κεκραγότα θεώμενοι,
οὐδὲν ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἰδέναι
σκωμμάτιον εἶποτέ τι θλιβόμενος ἐκβαλῶ.
ταῦτα κατιδὼν ὑπό τι μικρὸν ἐπιθήκισα·
εἶτα νῦν ἐξηπάτησεν ἡ χάραξ τὴν ἄμπελον.

1285

1290

ΞΑΝΘΙΑΣ

ὡς χελῶναι μακάριαι τοῦ δέρματος,
καὶ τρισμακάριαι τοῦ 'πὶ ταῖς πλευραῖς τέγουσ.
ὥς εὖ κατηρέψασθε καὶ νουβυστικῶς

at all events was not the principal object of attack; for *Nub.* 586, 591, are not complimentary to him.

1287 ἐκτὸς.] This seems to rest on better MS. authority than the common reading οὐκτὸς. Indeed what can οὐκτὸς mean? 'Those who were without,' *i.e.* those who were out of the scrape themselves?

1288 οὐδὲν ἄρ' ἐμοῦ μέλον.] The absolute use of the participle μέλον is analogous to that of ἐξδὼν, παρὼν, and the like.

1290—91. When Aristophanes saw that he received no help from those who only cared for the amusement to be got out of him, he played the flatterer awhile, but afterwards turned on Cleon.

1290 ἐπιθήκισα.] The ape is often the emblem of flattery. Cf. Pind. *Pyth.* II. 132, καλὸς τοι πίθων παρὰ παισίν· ὁ δὲ Ραδάμανθους... φρενῶν ἔλαχε καρπὸν... οὐδ' ἀπάταισι τέρπεται.

1291 ἡ χάραξ.] This was a proverb of those deceived in what they believed to be their prop or stay. Thus Cleon rested secure that Aristophanes would not, after once giving in, return to the attack, but was quite deceived in this hope. Cleon is the vine, Aristophanes the vine-prop. To trust in a reed, which breaks and pierces the hand of him

that leans on it, is a similar expression. Cf. 2 Kings xviii. 21.

1292—1449. Xanthias comes in smarting from blows, and tells how Philocleon bore him at the banquet; how he outdid all in tipsy revelry, and is laying about him with his staff. Philocleon soon enters, tolerably drunk, and with a flute-girl. His son follows, and tries to check him; but to little purpose, the father retorting on him some of his own instructions. A baker-woman demands compensation for spoilt loaves, a man assaulted threatens law-proceedings; but they only get mocked at, and absurdly put off with fables: till at last the son prepares to take his father indoors out of harm's way.

1292 χελῶναι.] Cf. above, v. 429, ὀστρακόδερμα is given by the Scholiast as applied to animals protected by such shells.

1293 τέγουσ.] This correction (for MS. ἐμαῖς and στέγειν) is due to Bentley. The general sense of the passage and the following κατηρέψασθε κεράμῳ leave hardly any doubt that Aristophanes wrote τέγουσ.

1294 νουβυστικῶς.] νοῦ πεπληρωμένως. Schol. This curious compound occurs again in *Eccl.* 441, γυναικα δ' εἶναι πρᾶγμ' ἔφη νουβυστικόν.

κεράμῳ τὸ νῶτον ὥστε τὰς πληγὰς στέγειν.
ἐγὼ δ' ἀπόλωλα στιζόμενος βακτηρία.

1295

ΧΟΡΟΣ

τί δ' ἔστιν, ὦ παῖ; παῖδα γάρ, κἂν ἢ γέρων,
καλεῖν δίκαιον ὅστις ἂν πληγὰς λάβῃ.

ΞΑΝΘΙΑΣ

οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν
καὶ τῶν ξυνόντων πολὺ παροινικώτατος;
καίτοι παρῆν Ἴππυλλος, Ἀντιφῶν, Λύκων,
Λυσίστρατος, Θούφραστος, οἱ περὶ Φρύνιχον.
τούτων ἀπάντων ἦν ὑβριστότατος μακρῶ.
εὐθὺς γὰρ ὡς ἐνέπλητο πολλῶν κάγαθῶν,
ἐνήλατ', ἐσκίρτα, πεπόρδει, κατεγέλα,
ὥσπερ καχρύων ὀνίδιον εὐωχήμενον·
κἄτυπτεν ἐμὲ νεανικῶς, παῖ παῖ καλῶν.
εἶτ' αὐτὸν ὡς εἶδ', ἤκασεν Λυσίστρατος·
ἔοικας, ὦ πρεσβύτα, νεοπλούτῳ τρυγί

1300

1305

1295 **στέγειν.**] This is commonly used of water, 'to keep it out, or in,' to be water-proof or water-tight. Here it is of the cudgel-proof shell of the tortoise.

1297 **τί δ' ἔστιν, ὦ παῖ.**] Cf. *Thesm.* 582, τί δ' ἔστιν, ὦ παῖ; παῖδα γὰρ σ' εἰκὸς καλεῖν, ἕως ἂν οὕτω τὰς γνάθους ψιλὰς ἔχῃς.

1300 **παροινικώτατος.**] In *Ach.* 981 *παροίνιος* is given by MSS. Some change that to *παροινικός*. It is quite possible there were two forms.

1301 **Ἴππυλλος κ. τ. λ.**] Of three of these guests we know nothing. For Antiphon cf. above, v. 1270; for Lysistratus, v. 787, *Ach.* 855, *Eq.* 1265. There seem to have been several of the name of Phrynichus: a tragic poet, a comic poet, and an actor. For analogous forms to Thuphrastus (=Theophrastus) cf. *Eq.* 1103, *Θουφάνης*, 1267, *Θούμαντις*.

1303 **ὑβριστότατος.**] The regular

comparative and superlative of this word are confirmed by several examples. See L. and S. But Cobet, Meineke, and others adopt *ὑβριστατος*.

1305 **ἐνήλατ'.**] Some MSS. have *ἐνήλλατ'*: whence Meineke reads *ἐνήλλετ'*, Lenting *ἀνήλλετ'*. Certainly *ἐνάλλεσθαι* rather requires an object, and the imperfect tense suits with the other verbs. But it may be *ἐνήλατό* (μοι), of the first insulting attack, followed by the imperfects, to describe the rest of his tipsy frolic.

1306 **ὥσπερ κ. τ. λ.**] Like a full-fed donkey he began to frisk. Bergler compares Xen. *Anab.* v. 8. 3, *εἰ ἐν τοιοῦτῳ καιρῷ ὑβρίζον ὁμολογῶ καὶ τῶν θῶν ὑβριστότερος εἶναι, οἷς φασιν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίνεσθαι*.

1307 **νεανικῶς.**] Cf. below, v. 1333, *νεανίας*; and above, note on v. 1204.

1309 **ἔοικας.**] Absurd and hardly intelligible comparisons: cf. those

- κλητῆρί τ' εἰς ἀχυρὸν ἀποδεδρακότι.
 ὁ δ' ἀνακραγὼν ἀντήκασ' αὐτὸν πάρνοπι
 τὰ θρία τοῦ τρίβωνος ἀποβεβληκότι,
 Σθενέλῳ τε τὰ σκευάρια διακεκαρμένῳ.
 οἱ δ' ἀνεκρότησαν, πλήν γε Θουφράστου μόνου·
 οὗτος δὲ διεμύλλαινε ὡς δὴ δεξιός.
 ὁ γέρων δὲ τὸν Θούφραστον ἤρετ', εἰπέ μοι,
 ἐπὶ τῷ κομᾷ καὶ κομψὸς εἶναι προσποιεῖ,
 κωμωδολοιχῶν περὶ τὸν εὖ πράττοντ' αἰεῖ;
 τοιαῦτα περιύβριζεν αὐτοὺς ἐν μέρει,
 σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων
 ἀμαθέστατ', οὐδὲν εἰκότας τῷ πράγματι.
 ἔπειτ' ἐπειδὴ 'μέθυεν, οἴκαδ' ἔρχεται
 τύπτων ἅπαντας, ἣν τις αὐτῷ ξυντύχη.
 ὁδὶ δὲ δὴ καὶ σφαλλόμενος προσέρχεται.
 ἀλλ' ἐκποδὼν ἄπειμι πρὶν πληγὰς λαβεῖν.

1315

1320

1325

of Bdelycleon at v. 1172. The compliments exchanged between Sarmenus and Messius in Horace (*Sat.* I. 5. 56) are somewhat similar.

νεοπλούτῳ τρυγλ.] Δίδυμός φησιν ὅτι ἀδιανόγητα σκώπτει. Schol. And indeed it seems so. 'Solent recens ditati esse insolentes.' Bergler. Richter thinks it means 'one newly made rich,' but adds 'loquuntur bene poti.'

1310 κλητῆρί κ.τ.λ.] κλητῆρι is put where δνω should be (cf. above, v. 189); for the Scholiast gives a proverb δνος εἰς ἀχυρον. The ass that had made its way to the straw-yard would (probably) pick up a good feed there, and wax skittish. And 'bailiff' is put for 'ass' with reference to the dicast's employment.

1312 τὰ θρία τ. τ. α.] 'That has lost the leaves of its cloak,' i.e. its leaf-like covering, or its wings. Lysistratus (a poor man) is reproached with his threadbare cloak, and compared to a locust which has cast or lost its wings. The outer wings

of locusts are sufficiently leaf-like to make θρία τ. τ. intelligible, though of course the simile is meant to be ridiculous.

1313 Σθενέλῳ.] Sthenelus was a tragic actor, who from his poverty had to sell all his stage dress and furniture. Schol.

1315 διεμύλλαινε.] ὑπερηφάνως τὰ χεῖλη διέστρεφεν ὡς χλευάζων καὶ μὴ ἡσθεῖς τῷ λελεγμένῳ. Schol.

δεξιός.] As if such rude common jests were beneath him.

1318 κωμωδολοιχῶν.] Cf. *Nub.* 451, ματτυνολοιχός, for the termination of this compound. It must mean 'playing the fool to amuse, and so earning a dinner;' 'punster and parasite.'

1319 περιύβριζεν.] L. and S. give only the sense 'to insult exceedingly;' but both here and in *Thesm.* 535, τοιαῦτα περιυβρίζειν ἡμᾶς ἀπάσας, it perhaps means 'to insult all round.'

1321 οὐδὲν εἰκότας.] Of which we have specimens 1309—10.

ΦΙΛΟΚΛΕΩΝ

ἄνεχε, πάρεχε
 κλαύσεταιί τις τῶν ὑπισθεν
 ἐπακολουθούντων ἐμοί·
 οἶον, εἰ μὴ ῥρήσεθ', ὑμᾶς,
 ὦ πονηροὶ, ταυτηὶ τῇ
 δαδὶ φρυκτοὺς σκευάσω.

1330

ΚΑΤΗΓΟΡΟΣ

ἦ μὴν σὺ δώσεις αὔριον τούτων δίκην
 ἡμῖν ἅπασι, κεῖ σφόδρ' εἰ νεανίας.
 ἀθρόοι γὰρ ἤξομέν σε προσκαλούμενοι.

ΦΙΛΟΚΛΕΩΝ

ἰὴ ἱεῦ, καλούμενοι.
 ἀρχαῖά γ' ὑμῶν· ἀρά γ' ἴσθ'
 ὥς οὐδ' ἀκούων ἀνέχομαι
 δικῶν; ἱαιβοῖ αἰβοῖ.
 τὰδε μ' ἀρέσκει· βάλλε κημούς.
 οὐκ ἄπει σύ; . . ποῦ 'στιν

1335

1340

1326 ἄνεχε, πάρεχε.] Cf. *Av.* 1720, ἀναγε, διεχε, πάραγε, πάρεχε. In Eur. *Troad.* 308, ἄνεχε, πάρεχε is said by Cassandra, and in Eur. *Cycl.* 202, ἄνεχε, πάρεχε by Silenus. Plainly it is an exclamation of excitement and of drunkenness; 'stop there! make way!' Philocleon is making tipsy demonstrations to those who are following him to get redress for insults. And for πάρεχε cf. note above on v. 949.

1329 οἶον.] Cf. *Eg.* 367, οἶόν σε δῆξω 'ν τῷ ξύλῳ.

1331 φρυκτοὺς.] οἱ φρυκτοὶ or τὰ φρυκτὰ were specially small fish for frying. The Scholiast says ὡς ἰχθύδια πεφρυγμένα φρυκτοὺς σκευάσω ὀπτήσας.

1332 ἦ μὴν κ.τ.λ.] These lines should be given to one of those following Philocleon, as Bergk and Lenting suggest. Bdelycleon, to whom they were given, should not

come in till v. 1363: nor have they much force in the mouth of the chorus, who have been on the stage while Philocleon has been feasting.

1333 νεανίας.] 'Insolent.' Cf. above, v. 1307.

1335—9. Philocleon scorns the idea of a summons, and cannot bear even the word.

1336 ἀρχαῖά γ' ὑμῶν.] 'tis out of date—your plan.

1339 τὰδε.] 'this,' viz. the life I now lead, one of mirth and jollity.

βάλλε κημούς.] βάλλε ἐς κόρακας τὰ δικαστικά σκεῦη. Schol.

1340 οὐκ ἄπει σύ.] Addressed to the departing κατήγορος. Meineke in his notes proposes ἀποίσεις: the MSS. have ἀπεισι. After ἀπει σὺ something is wanted to complete the line. Meineke reads ποῦ 'στιν ἡμῖν. Dindorf in his notes ποῦ 'στι, ποῦ 'στιν, which may be acquiesced in.

ἡλιαστής; ἐκποδών.

ἀνάβαινε δεῦρο χρυσομηλολόνηθιον,

τῇ χειρὶ τουδὶ λαβομένη τοῦ σχοινίου.

ἔχου· φυλάττου δ', ὡς σαπρὸν τὸ σχοινίον·

ὅμως γε μέντοι τριβόμενον οὐκ ἄχθεται.

ὁρᾷς ἐγὼ σ' ὡς δεξιῶς ὑφειλόμην

1345

μέλλουσαν ἤδη λεσβιεῖν τοὺς ξυμπότας·

ὦν οὔνεκ' ἀπόδος τῷ πέει τῷδὶ χάριν.

ἀλλ' οὐκ ἀποδώσεις οὐδὲ φιαλεῖς, οἶδ' ὅτι,

ἀλλ' ἐξαπατήσεις κἀγχανεῖ τούτῳ μέγα·

πολλοῖς γὰρ ἤδη χātέροις αὐτ' εἰργάσω.

1350

ἐὰν γένῃ δὲ μὴ κακὴ νυνὶ γυνή,

ἐγὼ σ', ἐπειδὰν οὔμὸς υἱὸς ἀποθάνῃ,

λυσάμενος ἔξω παλλακὴν, ὦ χοιρίον.

νῦν δ' οὐ κρατῶ γὰρ τῶν ἐμαυτοῦ χρημάτων.

νέος γάρ εἰμι καὶ φυλάττομαι σφόδρα.

1355

τὸ γὰρ νῆδιον τηρεῖ με, κᾶστι δύσκολον

κᾶλλως κυμινοπριστοκαρδαμόγλυφον.

ταῦτ' οὖν περί μου δέδοικε μὴ διαφθαρῶ.

πατήρ γὰρ οὐδεὶς ἐστὶν αὐτῷ πλὴν ἐμοῦ.

ὁδὶ δὲ καὐτός· ἐπὶ σὲ κᾶμ' ἔοικε θεῖν.

1360

1341 ἡλιαστής.] He calls the man by this name perhaps in a tipsy confusion of ideas. 'Where's our heliast? our man who is for the courts and for summoning.' 'Oh! I see now he's taken himself off.' Philocleon then turns to the girl.

1342 χρυσομηλολόνηθιον.] Cf. *Nub.* 763 for the *μηλολόνηθον*, and the practice of letting it fly by a string.

1348 φιαλεῖς.] Cf. *Pac.* 432 for this rare word.

1352 ἐπειδὰν κ.τ.λ.] He speaks of his son as a son might speak of his father: as expecting his death, and as under strict tutelage. But when his own master, then he will (he says) free this girl from slavery and make her his mistress.

1354 κρατῶ γὰρ.] Elmsley proposed *κρατῶ πω*: 'rightly,' says

Meineke: but it is questionable whether such change is needed. The pronoun is naturally enough expressed 'but at present I am not master myself of my own property.'

1357 κυμινοπρ.] Alexis in *Atheneaeus* has *κυμινοπρίστης* ὁ τρόπος ἐστὶ σου πάλαι. *Hesychius* explains *κυμινοπρίσται*· οἱ φειδωλοὶ· ὁμοίως καὶ οἱ καρδαμογλύφοι.

1359 πατήρ γὰρ.] A ridiculous reversal of the usual order of things: 'he has no son but me' would be ordinary enough from a son to a father.

1360 ὁδὶ δὲ καὐτός.] This 'and here comes his very self' shews that *Bdelycleon* did not return with his father at v. 1326; therefore the lines 1332—4 cannot be rightly assigned to him.

ἀλλ' ὡς τάχιστα στήθι τάσδε τὰς δετας
λαβοῦσ', ἵν' αὐτὸν τωθάσω νεανικῶς,
οἷως ποθ' οὗτος ἐμὲ πρὸ τῶν μυστηρίων.

ΒΔΕΛΤΚΛΕΩΝ

ὦ οὗτος οὗτος, τυφεδανὲ καὶ χοιρόθλιψ,
ποθεῖν ἐρᾶν τ' ἔοικας ὥραίας σοροῦ.
οὐ τοι καταπροῖξει μὰ τὸν Ἀπόλλω τοῦτο δρῶν.

1365

ΦΙΛΟΚΛΕΩΝ

ὡς ἡδέως φάγοις ἂν ἐξ ὄξους δίκην.

ΒΔΕΛΤΚΛΕΩΝ

οὐ δεινὰ τωθάζειν σε, τὴν ἀνλητρίδα
τῶν ξυμποτῶν κλέψαντα;

1361—2 **δετὰς λαβοῦσ'.** The girl is to take the torch, that the old man may make his absurd assertions, vv. 1371—7.

1363 **οἷως.]** Better, as following νεανικῶς, than οἷοις of MSS. R. V.

πρὸ τῶν μ.] It appears to have been the custom for those already initiated to frighten those who were preparing to be so. Schol. 'When I was simple and ignorant, my son played on my fears and made a fool of me: now that I am grown wiser, I will pay him in kind.' I was, as it were, a child and minor then: now I am come of age.

1364 **τυφεδανὲ.]** The Scholiast explains this as equivalent to τυφογέρων, a word used twice by Aristophanes (*Nub.* 908, *Lys.* 335), with a possible play on the similarity in sound to τυμβογέρων. But the Scholiast's further comment **ἄξιος γετύφθαι** is curious. The word cannot surely have anything to do with τύπτειν. Richter suggests that the Scholiast wrote **ἄξιος τεθάφθαι**: but, though that suits the context here, τυφεδανὸς cannot be connected with θάπτω. Might not τυφεδανὸς mean 'inflamed with passion, or love, amorous'? Compare *Lys.* 221, ὅπως

ἂν ἀνὴρ ἐπιτυφῇ μάλιστα μου: and Plat. *Phaedr.* 230 A, θήριον Τυφῶνος πολυπλοκώτερον καὶ μᾶλλον ἐπιτεθυμένον. The opposite is denoted by ἀτυφος, ἀτυφία, 'modest, modesty.' See Thompson's note on the passage in the *Phaedrus*. This sense of τυφεδανὸς suits the context far better than that given by L. and S., 'smoky-witted, a dullard.' And indeed τυφογέρων may as well mean 'puffed up, excited, inflamed,' as 'stupified, dull.'

1365 **ὥραίας σοροῦ.]** By surprise for ὥραίας κόρης: but also with the sense of 'an early bier.' Cf. *Lys.* 601, σὺ δὲ δὴ τί μαθὼν οὐκ ἀποθνήσκεις;...σορὸν ὠνήσει.

1367 **ὡς ἡδέως φάγοις ἂν.]** He tells his son that no doubt he would like to sue and punish his father, a suit would be a sweet morsel to him. Bdelycleon is now twitted as φιλόδικος, Philocleon is μισόδικος. For description of pleasures as eatables cf. above, v. 511, and *Eg.* 706, φέρε τί δῶ σοι καταφαγεῖν; ἐπὶ τῷ φάγοις ἥδιστ' ἂν; ἐπὶ βαλλαντίῳ; Also we have a fragment of the *Gerytades* (Fr. 92), καὶ πῶς ἐγὼ Σθενέλου φάγοιμ' ἂν ῥήματα, εἰς ὄξος ἐμβαπτόμενος ἢ ξηροῦς ἄλας;

ΦΙΛΟΚΛΕΩΝ

ποίαν ἀλλητριίδα;

τί ταῦτα ληρεῖς, ὥσπερ ἀπὸ τύμβου πεσών;

1370

ΒΔΕΛΤΚΛΕΩΝ

νῆ τὸν Δί', αὐτῇ πού 'στί σοί γ' ἡ Δαρδανίς.

ΦΙΛΟΚΛΕΩΝ

οὐκ, ἀλλ' ἐν ἀγορᾷ τοῖς θεοῖς δὰς κάεται.

ΒΔΕΛΤΚΛΕΩΝ

δὰς ἦδε;

ΦΙΛΟΚΛΕΩΝ

δὰς δῆτ'. οὐχ ὁρᾷς ἐστιγμένην;

ΒΔΕΛΤΚΛΕΩΝ

τί δὲ τὸ μέλαν τοῦτ' ἐστὶν αὐτῆς τοῦν μέσῳ;

ΦΙΛΟΚΛΕΩΝ

ἡ πίττα δῆπου καομένης ἐξέρχεται.

1375

ΒΔΕΛΤΚΛΕΩΝ

ὁ δ' ὅπισθεν οὐχὶ πρωκτός ἐστιν οὔτοσί;

ΦΙΛΟΚΛΕΩΝ

ὅζος μὲν οὖν τῆς δαδὸς οὔτος ἐξέχει.

ΒΔΕΛΤΚΛΕΩΝ

τί λέγεις σύ; ποῖος ὅζος; οὐκ εἶ δεῦρο σύ;

ΦΙΛΟΚΛΕΩΝ

ᾶ ᾶ, τί μέλλεις δρᾶν;

1370 ἀπὸ τύμβου πεσών.] This is a variation on *Nub.* 1273, τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών; where the fall ἀπ' ὄνου is meant to suggest a fall ἀπὸ νοῦ, 'from the wits, mind, sense.' ἀπὸ τύμβου here seems put for the same. Philocleon is making out himself to be young, his son an old τυμβογέρων, everything being now reversed. But the phrase is very curious, 'fallen from a tomb.' The general meaning is 'Why have you come out of your grave (in which you ought to be) to talk such rub-

bish?' He ridicules the idea of its being a flute-player, and would fain persuade his son that his eyes deceive him. In the Jacobite song 'Hame came our gudeman at een' the wife says to her lord, 'Ye're an auld doited carle, and unco blind ye be,' when trying to make him believe that the horse, plume, and sword of the concealed cavalier are a milch-cow, hen, and parritch-stick.

1371 Δαρδανίς.] Phrygia was noted for its flute-players.

ΒΔΕΛΤΚΛΕΩΝ

ἄγειν ταύτην λαβὼν

ἀφελόμενός σε καὶ νομίσας εἶναι σαπρὸν
κούδεν δύνασθαι δρᾶν.

1380

ΦΙΛΟΚΛΕΩΝ

ἄκουσόν νυν ἐμοῦ.

Ὀλυμπίασιν ἡνίκ' ἐθεώρουν ἐγὼ,
Ἐφουδίων ἐμαχέσατ' Ἀσκώνδα καλῶς,
ἦδη γέρων ὦν εἶτα τῇ πυγμῇ θενῶν
ὁ πρεσβύτερος κατέβαλε τὸν νεώτερον.
πρὸς ταῦτα τηροῦ μὴ λάβης ὑπώπια.

1385

ΒΔΕΛΤΚΛΕΩΝ

νῆ τὸν Δί' ἐξέμαθές γε τὴν Ὀλυμπίαν.

ΑΡΤΟΠΩΛΙΣ

ἴθι μοι παράστηθ', ἀντιβολῶ πρὸς τῶν θεῶν.
ὀδὶ γὰρ ἀνήρ ἐστιν ὅς μ' ἀπώλεσεν
τῇ δαδὶ παίων, καξέβαλεν ἐντευθενὶ
ἄρτους δέκ' ὀβολῶν καπιθήκην τέτταρας.

1390

ΒΔΕΛΤΚΛΕΩΝ

ὄρῃς ἂ δέδρακας; πράγματ' αὖ δεῖ καὶ δίκας
ἔχειν διὰ τὸν σὸν οἶνον.

ΦΙΛΟΚΛΕΩΝ

οὐδαμῶς γ', ἐπεὶ

1382 Ὀλυμπίασιν κ.τ.λ.] He begins to put in practice his son's precepts on polite conversation. Cf. above, v. 1190.

1388—91. The baker-woman comes in to recover compensation for her lost loaves.

1390 ἐντευθενὶ.] Perhaps she points to her basket.

1391 ἄρτους δέκ' ὀβολῶν.] 'ten loaves worth as many obols:' or 'loaves—ten obols' worth,' the number of loaves being left indefinite. Dobree's and Cobet's τεττάρων would make this last rendering necessary,

though indeed it may be so taken even with the common text.

καπιθήκην τέτταρας.] 'And four given in:' ἐπιθήκη is explained as 'additamentum, superpondium.' It seems a large proportional addition, a liberal 'baker's ten.' But ἐπ. τεττάρων, 'a further lot worth four,' after δ. δ. δ. is a clumsy way of expressing fourteen obols' worth.

1392 πράγματ' αὖ.] Again they will have trouble, lawsuits, &c., from which Bdelycleon hoped he had set them both free.

λόγοι διαλλάξουσιν αὐτὰ δεξιοί·
ὥστ' οἶδ' ὅτιν' ταύτη διαλλαχθήσομαι.

1395

ΑΡΤΟΠΩΛΙΣ

οὐ τοι μὰ τῷ θεῷ καταπρόϊξει Μυρτίας
τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης,
οὕτω διαφθείρας ἐμοῦ τὰ φορτία.

ΦΙΛΟΚΛΕΩΝ

ἄκουσον, ὦ γύναι· λόγον σοι βούλομαι
λέξαι χαρίεντα.

ΑΡΤΟΠΩΛΙΣ

μὰ Δία μὴ μοί γ', ὦ μέλε.

1400

ΦΙΛΟΚΛΕΩΝ

Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἐσπέρας
θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.
κᾶπειτ' ἐκείνος εἶπεν, ὦ κύον κύον,
εἰ νῆ Δ' ἀντὶ τῆς κακῆς γλώττης ποθὲν
πυροὺς πρίαιο, σωφρονεῖν ἂν μοι δοκοῖς.

1405

ΑΡΤΟΠΩΛΙΣ

καὶ καταγελαῆς μου; προσκαλοῦμαί σ' ὅστις εἶ,
πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων,
κλητῆρ' ἔχουσα Χαιρεφῶντα τουτονί.

1394 λόγοι κ.τ.λ.] Cf. above, 1258.

1396 μὰ τῷ θεῷ.] An oath much used by women; and therefore of most frequent occurrence in the *Lysistrata*, *Thesmophoriazusae*, *Ecclesiazusae*: e.g. *Lys.* 51, 112, 148, *Thesm.* 383, 566, *Eccl.* 155, 156, 158.

1399. He begins upon fables: cf. above, v. 1260.

1402 ὑλάκτει.] Note the *ū* long in an augmented tense: whereas at v. 904 ἀγαθὸς γ' ὑλακτεῖν begins a verse; the *υ* is therefore short.

1405 πυροὺς.] To make bread with, and so repair the loss of her loaves. Schol. Such will be the

force of *πυροὺς* in the intended application of the story. In the story itself it is not quite clear whether the *κύων* is a literal one or not. The *μεθύση* does not suit the animal: but the tale is of course intentionally absurd.

1406 καὶ κατεγελαῆς.] 'Do you also (or even) laugh at me;' do you add insult to injury? Cf. *Eq.* 274, καὶ κέκραγας.

1407 ἀγορανόμους.] Cf. *Ach.* 723. τοὺς ἐπισκοποῦντας τὰ τῆς πόλεως ὄνια καὶ διοικοῦντας αὐτά. Schol.

1408 Χαιρεφῶντα.] One of the pale scholars of Socrates in the *Clouds*. Cf. *Nub.* 103, 504, τοὺς ὥχρι-

ΦΙΛΟΚΛΕΩΝ

μὰ Δί', ἀλλ' ἄκουσον, ἦν τί σοι δοξῶ λέγειν.
 Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης·
 ἔπειθ' ὁ Λᾶσος εἶπεν, ὀλίγον μοι μέλει.

1410

ΑΡΤΟΠΩΛΙΣ

ἄληθες, οὗτος;

ΦΙΛΟΚΛΕΩΝ

καὶ σὺ δὴ μοι, Χαιρεφῶν,
 ἡγναικὲ κλητεύειν ἔοικας θαψίῃ,
 Ἴνοϊ κρεμαμένη πρὸς ποδῶν Εὐριπίδου,

ΒΔΕΛΤΚΛΕΩΝ

ὁδί τις ἕτερος, ὡς ἔοικεν, ἔρχεται
 καλούμενός σε· τὸν γέ τοι κλητῆρ' ἔχει.

1415

ΚΑΤΗΓΟΡΟΣ

οἴμοι κακοδαίμων. προσκαλοῦμαί σ', ὦ γέρον,
 ὕβρεως.

ὦντας...λέγεις, and ΣΩ. οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν. ΣΤ. οἴμοι κακοδαίμων, ἡμῖν γέννησμαι.

1409—12. Lasus and Simonides were rivals, and had a contest. Lasus said he cared little for his opponent: nor do I care for your summons and lawsuit. This is apparently the application, if it has any. Lasus of Hermione was an early writer on music, and originator of the Dithyrambic contest. Simonides, the lyric poet of Ceos, is well known.

1411 ὀλίγον μοι μέλει.] τοῦ Σιμωνίδου δηλόνοτι. Schol.

1412 ἀληθες οὗτος.] Cf. *Eq.* 89.

1413 κλητεύειν.] Meineke follows Dobree in reading κλητεύων. Chae-rephon would then be compared to a sallow woman: cf. note on v. 1408. But προσπολῶν, in the next line, does not suit so well with this as with κλητεύειν.

θαψίῃ.] Cf. Theocr. *Id.* II. 88, καὶ μεν χρώς μὲν ὁμοίος ἐγένετο πολλὰκι θάψῳ. One Scholiast thinks there is an allusion to θάπτειν.

1414 Ἴνοϊ, κ.τ.λ.] Ino threw herself from a rock, and was (the Scholiast says) ὡχρὰ ὑπὸ τῆς κακοπαθείας. How Ino in Euripides' play was κρεμαμένη πρὸς ποδῶν is not clear: but προσπολῶν, an alteration of Hermann's, accepted by some editors, does not make such undoubted good sense as to be unhesitatingly taken: 'attending on the hanging Ino of Euripides.' κρ. ἐκ ποδῶν (or κρ.) must refer apparently to Ino when about to throw herself over. Euripides (*Med.* 1288) describes her as ἀκτῆς ὑπερτείνασα ποντίας πόδα, and in the play of *Ino* there may have been some phrase justifying κρ. ἐκ ποδῶν here. That the *Ino* was a play full of distress, tears, &c. we may infer from *Ach.* 434, where Ino's and Thyestes' rags have between them those of Telephus.

1417 οἴμοι κακοδαίμων.] Holden gives this to Bdelycleon. But after an assault (ὕβριν) the plaintiff might well say the words. See the behaviour of the old man described at v. 1323.

ΒΔΕΛΥΚΛΕΩΝ

ὑβρεως; μὴ, μὴ καλέσης πρὸς τῶν θεῶν.
ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμί σοι,
ἦν ἂν σὺ τάξης, καὶ χάριν προσείσομαι.

1420

ΦΙΛΟΚΛΕΩΝ

ἐγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι
ἐκῶν· ὁμολογῶ γὰρ πατάξαι καὶ βαλεῖν.
ἀλλ' ἐλθὲ δευρὶ πρότερον, ἐπιτρέπεις ἐμοί,
ὅ τι χρή μ' ἀποτίσαντ' ἀργύριον τοῦ πράγματος,
εἶναι φίλον τὸ λοιπὸν, ἢ σύ μοι φράσεις;

1425

ΚΑΤΗΓΟΡΟΣ

σὺ λέγε. δικῶν γὰρ οὐ δέομ' οὐδὲ πραγμάτων.

ΦΙΛΟΚΛΕΩΝ

ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος,
καὶ πως κατεάγη τῆς κεφαλῆς μέγα σφόδρα·
ἐτύγχανεν γὰρ οὐ τρίβων ὦν ἰππικῆς.
κᾶπειτ' ἐπιστὰς εἶπ' ἀνὴρ αὐτῷ φίλος·
ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην.
οὕτω δὲ καὶ σὺ παράτρεχ' ἐς τὰ Πιπτάλου.

1430

ΒΔΕΛΥΚΛΕΩΝ

ὅμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις.

1420 προσείσομαι.] Better thus than separately, πρὸς εἰσομοί, as Dindorf's earlier editions have it. Richter compares Soph. *Oed. Tyr.* 232, τὸ γὰρ κέρδος τελῶ 'γῶ, χὴ χάρις προσκείσεται.

1421—26. Philocleon gets the man to come and listen quietly in hopes of compensation, and then puts him off with a Sybaritic fable: following in this to the letter his son's precept at v. 1260.

1423 ἐπιτρέπεις ἐμοί ὅ τι χρή.] 'Do you leave it to me (to name) what sum I am to pay you and be friends, or will you name it?'

1428 κατ. τῆς κεφαλῆς.] Cf. *Ach.* 1180, and *Pac.* 71, ξυνεπρίβη τῆς κεφαλῆς.

1430—31. He got no pity, but a proverb. 'Quam quisque norit artem, in hac se exerceat.' Cic. *Tusc.* I. 18.

1432 οὕτω δὲ κ.τ.λ.] And so you, as you will get no pity, had better get a plaister for your head. Meineke, following Hamaker, places this line after v. 1440.

ἐς τὰ Πιπτάλου.] Cf. *Ach.* 1222, which Elmsley would reduce to exact correspondence with this phrase; unnecessarily.

ΚΑΤΗΓΟΡΟΣ

ἀλλ' οὖν σὺ μέμνησ' αὐτὸς ἀπεκρίνατο.

ΦΙΛΟΚΛΕΩΝ

ἄκουε, μὴ φεῦγ'· ἐν Συβάρει γυνή ποτε
κατέαξ' ἐχῖνον.

1435

ΚΑΤΗΓΟΡΟΣ

ταῦτ' ἐγὼ μαρτύρομαι.

ΦΙΛΟΚΛΕΩΝ.

οὐχῖνος οὖν ἔχων τιν' ἐπεμαρτύρατο·
εἶθ' ἡ Συβαρίτις εἶπεν, εἰ ναὶ τὰν κόραν
τὴν μαρτυρίαν ταύτην ἑάσας ἐν τάχει
ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλείονα.

1440

ΚΑΤΗΓΟΡΟΣ

ὑβριζ', ἕως ἂν τὴν δίκην ἄρχων καλῇ.

ΒΔΕΛΤΚΛΕΩΝ.

οὐ τοι μὰ τὴν Δήμητρ' ἔτ' ἐνταυθὶ μενεῖς,
ἀλλ' ἀράμενος ἐγὼ σε

ΦΙΛΟΚΛΕΩΝ.

τί ποιεῖς;

ΒΔΕΛΤΚΛΕΩΝ.

ὅ τι ποιῶ;

εἴσω φέρω σ' ἐντεῦθεν· εἰ δὲ μὴ, τάχα
κλητῆρες ἐπιλείψουσι τοὺς καλουμένους.

1445

ΦΙΛΟΚΛΕΩΝ

Αἴσωπον οἱ Δελφοί ποτ'

1434 ἀλλ' οὖν.] Addressed to the κλητῆρ.

1436 ἐχῖνον.] The Scholiast tells us this word meant at Athens a vessel for holding depositions of witnesses. It is not likely that here it means more than 'a pot, pitcher,' or the like.

1437 ἐπεμαρτύρατο.] Philocleon continues his story, but neatly adopts the other's word.

1438 τὰν κόραν.] δωρίζει ἐπίτηδες. Schol. The Sybaritic woman would use some such dialect: and the oath was specially a Sicilian one.

1443 ἐγὼ σε.] ἔγωγε Brunck. οἴσω σε vulg. εἴσω σε Reisig, Rich-ter.

1446 Αἴσωπον κ.τ.λ.] The Delphians were going to throw Aesop down from a rock for his

ΒΔΕΛΤΚΛΕΩΝ

ὀλόν μοι μέλει.

ΦΙΛΟΚΛΕΩΝ

φιάλην ἐπητιῶντο κλέψαι τοῦ θεοῦ·
ὁ δ' ἔλεξεν αὐτοῖς ὡς ὁ κάνθαρός ποτε

ΒΔΕΛΤΚΛΕΩΝ

οἴμ' ὡς ἀπολεῖ σ' αὐτοῖσι τοῖσι κανθάροις.

ΧΟΡΟΣ

ζηλῶ γε τῆς εὐτυχίας
τὸν πρέσβυν, οἷ μετέστη
ξηρῶν τρόπων καὶ βιοτῆς·
ἕτερα δὲ νῦν ἀντιμαθὼν
ἦ μέγα τι μεταπεσεῖται
ἐπὶ τὸ τρυφῶν καὶ μαλακόν.

1450

1455

supposed theft, when he told them the fable of the beetle. How it saved him does not appear, nor how Philocleon meant to apply it here, for his fabling is cut short. This fable is again spoken of in *Pac.* 129.

1449 ἀπολεῖ σ'.] 'He (this plaintiff) will ruin you, you and your beetles.' The MSS. have ἀπολεῖς: whence the above text may be inferred. 'Your tale of a beetle will not save you though it saved Aesop.' It is perhaps more usual to omit the definite article in this use of αὐτοῖς, but cf. above, v. 170, τὸν δον ἄγων αὐτοῖσι τοῖς κανθηλίοις. The other readings of the editions ἀπόλοι', ἀπολῶ σ' are further from the MSS. And the son did not want to destroy, but to save, his father. Richter suggests ἀπολεῖς μ', 'you will ruin me.' But this would require as a continuation 'with your beetles,' not 'beetles and all.' Meineke's τοῖς σοῖς for τοῖσι is unnecessary, if it is to avoid the def. art. with κανθάροις: if it be thought that τοῖσι crept in wrongly because of αὐτοῖσι preceding, then we might

as well fill it up αὐτοῖσι κανθάρους ὅδε, to gain a subject to ἀπολεῖ.

1450—1473. The chorus, having now quite changed their views (compare the conduct of the chorus in the *Acharnians*, *Clouds*, and *Peace*), praise the old man for his altered mode of life, and his son for his cleverness in bringing about this result. The song is antistrophic: vv. 1450—1461 = 1462—1473. The metre of most of the lines is a monometer iambic followed by a choriambus; but the last lines of strophe and antistrophe have a cretic in place of a choriambus. The reading and metre of v. 1454 are uncertain.

1452 ξηρῶν.] The old man certainly was well moistened by liquor now.

1454 μεταπεσεῖται.] This reading is fairly satisfactory both for sense and metre. The MSS. vary much. Dobree proposed ἀντιμαθὼν ἦθη μεταπ. The line seems to be a sort of Anacreontic. It should correspond to v. 1466. Strophe and antistrophe seem thus to be broken up into two parts of five and seven lines.

τάχα δ' ἂν ἴσως οὐκ ἐθέλοι.
 τὸ γὰρ ἀποστῆναι χαλεπὸν
 φύσεος, ἣν ἔχοι τις αἰεί.
 καίτοι πολλοὶ ταῦτ' ἔπαθον
 ξυνόντες γνώμαις ἐτέρων
 μετεβάλλοντο τοὺς τρέπους.
 πολλοῦ δ' ἐπαίνου παρ' ἐμοὶ
 καὶ τοῖσιν εὖ φρονούσιν
 τυχὼν ἄπεισιν διὰ τὴν
 φιλοπατρίαν καὶ σοφίαν
 ὁ παῖς ὁ Φιλοκλέωνος.
 οὐδενὶ γὰρ οὕτως ἀγανῶ
 ξυνεγενόμην, οὐδὲ τρόποις
 ἐπεμάνην, οὐδ' ἐξεχύθην.
 τί γὰρ ἐκείνος ἀντιλέγων
 οὐ κρείττων ἦν βουλόμενος
 τὸν φύσαντα σεμνοτέροις
 κατακοσμήσαι πράγμασι;

1460

1465

1470

ΞΑΝΘΙΑΣ

νὴ τὸν Διόνυσον, ἄπορά γ' ἡμῖν πράγματα

1456 **τάχα δ' ἂν.**] Perhaps he may not complete the change: nature is difficult to overcome, 'expellas furca, tamen usque recurret.' Hor.

1462 **παρ' ἐμοί.**] 'With me,' in my estimation, in my mind. Passages constantly occur where we should in English say 'from' rather than 'with;' but of course the strict meaning of *παρὰ* with dative is 'with.'

1469 **ἐπεμάνην.**] Cf. above, v. 744, *πράγμαθ' οἷς τότε ἐπεμαίνετο.*

ἐξεχύθην.] No exact Greek parallel is quoted. 'Effundi,' effuse laetari in Latin is common. Colloquially we use 'to gush, gushing.'

1473 **κατακοσμήσαι.**] Meineke's *κατακομήσαι* (to suit with *μετεβάλλοντο* in v. 1461, which seems right, as no reason can be given for the imperfect tense *μετεβάλλοντο*) is very

doubtful. The word *κατακομᾶν* is given by L. and S. intransitive, 'to wear long hair.' But *κατακομήσαι* σ. π., 'to plume himself on grander things,' is not very good: *τὸν φύσαντα* is more naturally the object than the subject of the verb. And *κατακοσμήσαι* is satisfactory in sense: nor is it certain that the first part of such a line might not consist of anapaest and spondee. For the general meaning compare *Nub.* 515, *νεωτέροις τὴν φύσιν αὐτοῦ πράγμασιν χρωτίζεται.* A various reading *κατακληῆσαι*, 'to charm,' is proposed by one Scholiast.

1474—1537. Xanthias enters with an account of the wonderful pranks his master is now playing. He is gone mad upon dancing. Philocleon follows, and begins his wild measures, challenging all the world of tragic dancers. The challenge is

δαίμων τις ἐσκεκύκληκεν ἐς τὴν οἰκίαν.

1475

ὁ γὰρ γέρων ὥς ἔπιδε διὰ πολλοῦ χρόνου

ἤκουσέ τ' αὐλοῦ, περιχαρὴς τῷ πράγματι

ὀρχούμενος τῆς νυκτὸς οὐδὲν παύεται

τάρχαϊ' ἐκεῖν' οἷς Θέσπιδι ἠγωνίζετο·

καὶ τοὺς τραγωδοὺς φησιν ἀποδείξειν κρόνους

1480

τοὺς νῦν, διορχησάμενος ὀλίγον ὕστερον.

ΦΙΛΟΚΛΕΩΝ

τίς ἐπ' αὐλείοισι θύραις θάσσει;

ΞΑΝΘΙΑΣ

τουτὶ καὶ δὴ χωρεῖ τὸ κακόν.

ΦΙΛΟΚΛΕΩΝ

κλήθρα χαλάσθω τάδε. καὶ δὴ γὰρ

σχήματος ἀρχή

1485

taken up by three sons of Carcinus successively, who come on and dance, their name being made the subject of various punning allusions. Philocleon joins them, and the chorus, after a brief song, depart escorted by the dancers, and probably dancing off the stage themselves. This 'ballet' was quite a novelty: introduced to make as strong a contrast as possible between Philocleon's present habits and his former judicial life. At the same time a travesty of certain tragic dancing was probably intended.

1475 ἐσκεκύκληκεν.] Properly ἐσκυκλείν is the opposite of ἐκκυκλείν: to bring in by means of the machine called ἐκκύκλημα. Thus in *Thesm.* 265 the man who had been wheeled out says, εἰσω τις ὡς τάχιστα μ' ἐσκυκλησάτω. A word of rather tragic sound is chosen, as a fit prelude to Philocleon's heroics.

1476 διὰ πολλοῦ χρόνου.] Wrongly translated in the Latin version 'diu multumque,' and by Mitchell, 'had given long time to his cups.' It means 'after a long time:' i.e. after long abstinence from such drinking, for his habits had

been ξηροί (v. 1452). Cf. *Plut.* 1045, διὰ πολλοῦ χρόνου ἐορακέναι, and above at v. 1252, ἵνα μεθυσθῶμεν διὰ χρόνου, cf. *Pac.* 570, 710. Florens remarks 'videntur facilius inebriari qui contra morem bibunt.'

1479 τάρχαϊ' ἐκεῖν'.] As an old man his dances would be old-fashioned: those in use with Thespis. But this does not prevent him from charging others with being κρόνοι, for which word cf. *Nub.* 398, 929. No other Thespis than the well-known founder of tragedy need be supposed.

1481 διορχησάμενος.] So MSS. R. V. vulg. διορχησόμενος. Either may be satisfactorily rendered: the aorist by 'he will prove them fools by dancing a match with them;' the future by 'he will prove them fools, for he means to dance, &c.' For the sense of διὰ in the compound compare διαπίνειν, to which there is allusion in *Ach.* 751, διαπεινώμεσ.

1482. τίς κ.τ.λ.] Tragic style: and below κλήθρα χαλάσθω is illustrated from Eur. *Hipp.* χαλάτε κλήθρα, πρόσπολοι, πυλωμάτων, and *Hel.* 1196, *Iph. Taur.* 1304.

ΞΑΝΘΙΑΣ

μᾶλλον δέ γ' ἴσως μανίας ἀρχή.

ΦΙΛΟΚΛΕΩΝ

πλευρὰν λυγίσαντος ὑπὸ ῥώμης,
οἶον μυκτῆρ μυκᾶται καὶ
σφόνδυλος ἀχεῖ.

ΞΑΝΘΙΑΣ

πῖθ' ἐλλέβορον.

ΦΙΛΟΚΛΕΩΝ.

πτήσσει Φρύνιχος ὥς τις ἀλέκτωρ,

1490

ΞΑΝΘΙΑΣ

τάχα βαλλήσεις.

ΦΙΛΟΚΛΕΩΝ

σκέλος οὐράνιον γ' ἐκλακτίζων.
πρωκτὸς χάσκει.

ΞΑΝΘΙΑΣ

κατὰ σαυτὸν ὄρα.

1487 λυγίσαντος.] Cf. Theocr. *Id.* 1. 96, τὴν θὴν τὸν ἔρωτα κατεύχεο, Δάφνι, λυγίζεῖν; where it is of one wrestler bending down by force and so throwing the other. Here the dance is said to bend or twist the side. 'The twisted side the forceful motion owns; Lows the wide nostril, and the back-bone groans.' Mitchell.

1489 πῖθ' ἐλλέβορον.] The common cure for madness. Philocleon continues his speech, regardless of Xanthias' interruptions.

1490 πτήσσει Φρύνιχος.] The old commentators seem in the wrong to take πτήσσει here of fear. Whether this Phrynichus be the well-known tragic poet, as is probable enough (for the old man uses the measures of Thespis (v. 1479), and so, naturally enough, those of Phrynichus), or a dancer of the name, it is plain that there was some dance called Phrynichian (v. 1524), in which the leg was kicked out. This

fling the old man begins to execute, and describes himself as 'Phrynichus throwing out his leg heaven-high,' to the imminent danger of Xanthias, who interpolates τάχα βαλλήσεις. This throwing out the leg is compared to the stroke of a cock when fighting. But πτήσσει need not be discarded for πλῆσσει, as Bentley and Porson wished; πτήσσει means 'crouches, gathers himself up,' in act to spring. Cf. Eur. *Andr.* 753, for πτήξαντες of such crouching: ὄρα δὲ μὴ νῦν εἰς ἐρημίαν ὁδοῦ πτήξαντες οἶδε πρὸς βίαν ἄγωσί με. But Dindorf's note is 'figitur trepidare Phrynichus, quippe victus a meliore saltatore, Philocleone.' Of course there are abundant examples to illustrate πτήσσει used of a bird crouching in fear; but I do not see that this interpretation makes good sense in connexion with v. 1492 compared with v. 1524.

1493 κατὰ σαυτὸν ὄρα.] 'Do look where you're going.'

ΦΙΛΟΚΛΕΩΝ

νῦν γὰρ ἐν ἄρθροισι τοῖς ἡμετέροις
στρέφεται χαλαρὰ κοτυληδών.
οὐκ εὖ;

1495

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δί' οὐ δῆτ', ἀλλὰ μανικὰ πράγματα.

ΦΙΛΟΚΛΕΩΝ

φέρει νυν ἀνείπω κἀνταγωνιστὰς καλῶ.
εἴ τις τραγῳδὸς φησιν ὀρχεῖσθαι καλῶς,
ἐμοὶ διορχησόμενος ἐνθάδ' εἰσίτω.
φησὶν τις, ἧ οὐδεὶς;

ΒΔΕΛΤΚΛΕΩΝ

εἰς γ' ἐκεινοσὶ μόνος.

1500

ΦΙΛΟΚΛΕΩΝ

τίς ὁ κακοδαίμων ἐστίν;

ΒΔΕΛΤΚΛΕΩΝ

υἱὸς Καρκίνου

ὁ μέσατος.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' οὗτός γε καταποθήσεται
ἀπολῶ γὰρ αὐτὸν ἐμμελείᾳ κονδύλου.

1495 κοτυληδών.] τὸ δὲ ἐν ᾧ
στρέφεται ὁ μῦθος, κοτυληδών. Aristot.

1496 οὐκ εὖ;] This is Dobree's
arrangement: better than the com-
mon one.

1498—9 εἴ τις κ.τ.λ.] Con-
trast with this εἴ τις θύρασιν ἡλιαστής,
εἰσίτω, v. 891.

1501 Καρκίνου.] He had three
(some say four) sons: their names
are rather variously given; cf. *Nub.*
1263. They were dancers; but one
of them wrote tragedy. They are
ridiculed in *Pac.* 781—9, *βρυγας*
οἰκογενεὶς γυλιαύχενας ὀρχηστὰς να-
νοφνεῖς, σφυράδων ἀποκνίσματα, μη-
χανοδίφας.

1502 ὁ μέσατος.] This implies

that there were but three: though
the Scholiast on this passage asserts
there were four: three dancers, one,
Xenocles, a poet. But plainly the
poet was one of the dancers, v. 1511:
so that we may content ourselves
with three, Xenocles, Xenotimus,
and Xenarchus. The other names,
Demotimus and Xenoclitus, perhaps
are in some way mistakes for Xeno-
timus and Xenocles.

1503 ἐμμελείᾳ κονδύλου.] ἐμμέ-
λεια τραγικῇ ὀρχησῖς. Schol. But
destroying him in the 'knuckle mea-
sure' also means correcting him with
blows. Cf. *Eq.* 1236, *κονδύλοις*
ἡρμωτόμην.

ἐν τῷ ῥυθμῷ γὰρ οὐδέν ἐστ'.

ΒΔΕΛΤΚΛΕΩΝ

ἄλλ' ὠζυρέ,

ἕτερος τραυδὸς Καρκινίτης ἔρχεται,
ἀδελφὸς αὐτοῦ.

1505

ΦΙΛΟΚΛΕΩΝ

νὴ Δί' ὠψώνηκ' ἄρα.

ΒΔΕΛΤΚΛΕΩΝ

μὰ τὸν Δί' οὐδέν γ' ἄλλο πλήν γε καρκίνους.
προσέρχεται γὰρ ἕτερος αὖ τῶν Καρκίνου.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τί ἦν τὸ προσέρπον; ὄξϊς, ἢ φάλαγξ;

ΒΔΕΛΤΚΛΕΩΝ

ὁ πιννοτήρης οὗτός ἐστι τοῦ γένους,
ὁ σμικρότατος, ὃς τὴν τραγωδίαν ποιεῖ.

1510

ΦΙΛΟΚΛΕΩΝ

ὦ Καρκίν', ὦ μακάριε τῆς εὐπαιδίας·
ὅσον τὸ πλήθος κατέπεσεν τῶν ὀρχίλων.
ἀτὰρ καταβατέον γ' ἐπ' αὐτοὺς μ', ὠζυρέ·
ἄλμην κύκα τούτοισιν, ἣν ἐγὼ κρατῶ.

1515

1504 ἐν τῷ ῥυθμῷ κ.τ.λ.] 'For he is not at all in rhythm:' he does not keep time or measure in his dancing, and therefore requires a regular knuckle-rapping to keep him in order.

1505 ἕτερος.] Number two of Carcinus' sons.

1506 ὠψώνηκ' ἄρα.] 'I'm well found, methinks, in fish:' the *καρκινοὶ* coming under the class *ὄψον*.

1507 μὰ Δί'...καρκίνους.] Xanthias objects that all the *ὄψον* he has got is crabs, for now enters number three.

1509 ὄξϊς.] Some variety of crab is thought to be meant; or a shrimp. Brunck quotes *Av.* 1203, *δνομα δέ σοι τί ἐστι, πλοῖον ἢ κυνή*; as an analogous passage. It is not

clear how a vinegar-cruet and a spider could be suggested by the same person. The smallest of the three Carcinites, who were perhaps in some way put on the stage so as to resemble crabs, might be something like a spider, by a stretch of imagination.

1510 πιννοτήρης.] A small kind of crab. Some write the word *πιννοτήρης*.

1511 ὃς τ. τραγωδίαν π.] Xenocles. Cf. note at v. 1502.

1513 ὀρχίλων.] 'Wrens' probably: cf. *Av.* 568. As being of diminutive stature these sons of Carcinus are so called: but there is reference to *ὀρχηστῶν*, 'dancers.'

1515 ἄλμην.] In which they are to be dressed; *ἐπειδὴ ἄλμην*

ΧΟΡΟΣ

φέρει νυν ἡμεῖς αὐτοῖς ὀλίγον ξυγχωρήσωμεν ἅπαντες,
 ἔν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν ἑαυτούς.

ἄγ', ὦ μεγαλόνυμα τέκνα
 τοῦ θαλασσίοιο,

πηδᾶτε παρὰ ψάμαθον
 καὶ θιν' ἀλὸς ἀτρυγέτοιο.
 καρίδων ἀδελφοί·

ταχὺν πόδα κυκλοσοβεῖτε,
 καὶ τὸ Φρυνίχειον
 ἐκλακτισάτω τις, ὅπως
 ἰδόντες ἄνω σκέλος ὤ-
 ζωσιν οἱ θεαταί.

στρόβει, παράβαινε κύκλῳ καὶ γαστρισον σεαυτὲν,
 ῥίπτε σκέλος οὐράνιον· βέμβικες ἐγγενέσθων.
 καὐτὸς γὰρ ὁ ποντομέδων ἄναξ πατὴρ προσέρπει
 ἡσθεῖς ἐπὶ τοῖσιν ἑαυτοῦ παισὶ, τοῖς τριόρχοις.

παρασκευάζουσιν ἐπὶ τὸ φαγεῖν ἰχθύ-
 δια ἡ καρκίνους. Schol.

1516 **φέρει νυν**] The Chorus clear
 a space for this Phrynichæan ballet,
 in which they perhaps join, but the
 Carcinites were the chief performers.

1517 **βεμβικίζωσιν.**] Cf. *Av.*
 1465, *βεμβικιάν*. And these same
 dancers are called *Καρκίνου στρόβιλοι*
Pac. 864. The Scholiast quotes the
 well-known epigram οἱ δ' ἄρ' ὑπὸ
 πληγῇσι θαῶς βέμβικας ἔχοντες ἔστρε-
 φον εὐρείῃ παῖδες ἐνὶ τριόδῳ.

1518—23. Rather epic in style
 and language: hence the termination
 -οιο in v. 1519.

1519 **θαλασσίοιο.**] Vulg. *θαλασ-*
σίον: to which many editors add
θεοῦ, to be scanned as a mono-
 syllable. But the Scholiast on *Pac.*
 792 quotes from Plato *Com.* *Ξενο-*
κλῆς ὁ δωδεκαμήχανος, ὁ Καρκίνου
παῖς τοῦ θαλαττίου. 'Children of
 him of the sea' seems rather better
 than specifying that he was *θεός*.
 Besides the epic form is quite in place.

1521 **ἀτρυγέτοιο.**] It does not



1520

1525

1530

appear well to change this to *ἀτρυ-*
γέτου that it may correspond metri-
 cally with v. 1526: for it seems
 likely that the Homeric phrase would
 have been taken as it was. Richter
 reads ὦ ὤζωσιν at v. 1526; where
 MS. Rav. has *ὠίζωσιν*, which Bergk
 approves. We cannot be quite cer-
 tain that this song is antistrophic.

1524 **Φρυνίχειον.**] Cf. note on
 v. 1490. *δῆλον ὡς σημειώδης τι ἦν*
τὸ Φρυνίχειον, τὸ εἰς ὕψος ἐν τῇ
ὀρχήσει ἐκλακτίζειν. Schol.

1530 **βέμβικες ἐγγ.**] 'Let there
 be pirouettes,' top-like spinings
 round and round. The Scholiast
 rather implies that a certain dance
 was called *βέμβις* or *βεμβικισμός*.

1534 **τριόρχαις.**] 'His dancing
 triad of sons.' Whether the other
 sense of *τριόρχης* (a kind of falcon,
 cf. *Av.* 1181, 1206) is played upon,
 is doubtful. But as *ὀρχίλος* above
 means a bird, perhaps it is so.
 These dancers might be falcons in
 their gyrations.

ἀλλ' ἐξάγετ', εἴ τι φιλεῖτ' ὀρχούμενοι, θύραζε
 ἡμᾶς ταχύ· τοῦτο γὰρ οὐδεὶς πω πάρος δέδρακεν,
 ὀρχούμενον ὅστις ἀπήλλαξεν χορὸν τρυγῶδων.

1535

1535—7. The Chorus request the Carcinites, if they like dancing so much, to conduct them off the stage with a dance: an unheard of novelty, for the Chorus entered indeed with a dance, but did not make their exit so.

1536 ἡμᾶς.] I can see no reason for preferring ὑμᾶς, Bentley's alteration.

1537 ὀρχούμενον ὅστις.] Whether ὀρχούμενον or ὀρχούμενος be taken, matters little. ὀρχούμενός τις MSS. The Chorus are conducted

off the stage by the dancers, but it seems probable they in some sort joined the dance themselves. The whole line is explanatory of οὐδεὶς πω δέδρακεν. 'This no man ever yet did. I mean—no man has there been who took his chorus off with a dance.' And the accusative is perhaps rather preferable. Bentley's rendering, 'no-one (who has escaped with impunity for such innovation) ever took off his chorus dancing,' seems awkward.

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COWPER'S TASK.

I say the pulpit (in the sober use
 Of its legitimate peculiar pow'rs)
 Must stand acknowledg'd, while the world shall stand,
 The most important and effectual guard,
 Support and ornament of virtue's cause.
 There stands the messenger of truth: there stands
 The legate of the skies; his theme divine,
 His office sacred, his credentials clear.
 By him, the violated law speaks out 340
 Its thunders, and by him, in strains as sweet
 As angels use, the Gospel whispers peace.
 He stablishes the strong, restores the weak,
 Reclaims the wand'rer, binds the broken heart,
 And, arm'd himself in panoply complete
 Of heav'nly temper, furnishes with arms
 Bright as his own, and trains, by ev'ry rule
 Of holy discipline, to glorious war,
 The sacramental host of God's elect.
 Are all such teachers? would to heav'n all were! 350
 But hark—the Doctor's voice—fast wedged between
 Two empirics he stands, and with swoln cheeks
 Inspires the news, his trumpet. Keener far
 Than all invective is his bold harangue,
 While through that public organ of report
 He hails the clergy; and, defying shame,
 Announces to the world his own and theirs.
 He teaches those to read, whom schools dismiss'd,
 And colleges, untaught; sells accent, tone,
 And emphasis in score, and gives to pray'r 360
 Th' *adagio* and *andante* it demands.
 He grinds divinity of other days
 Down into modern use; transforms old print
 To zigzag manuscript, and cheats the eyes
 Of gall'ry critics by a thousand arts.—
 Are there who purchase of the Doctor's ware?
 Oh name it not in Gath!—it cannot be,
 That grave and learned Clerks should need such aid.
 He doubtless is in sport, and does but droll,
 Assuming thus a rank unknown before, 370
 Grand caterer and dry-nurse of the church.

I venerate the man whose heart is warm,
 Whose hands are pure, whose doctrine and whose life.

NOTES TO THE TIMEPIECE.

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gether as with a close seal. . . . The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved."

Hobbes, in his famous book to which he gave the title *Leviathan*, symbolised thereby the force of civil society, which he made the foundation of all right.

315-325 Cowper's limitation of the province of satire—that it is fitted to laugh at foibles, not to subdue vices—is on the whole well-founded. But we cannot forget Juvenal's famous "*facit indignatio versum*," or Pope's no less famous—

"Yes, I am proud: I must be proud to see
Men not afraid of God, afraid of me:
Safe from the bar, the pulpit, and the throne,
Yet touched and shamed by ridicule alone."

326-372 *The pulpit, not satire, is the proper corrector of sin. A description of the true preacher and his office, followed by one of the false preacher, "the reverend advertiser of engraved sermons."*

330 *Strutting and vapouring.* Cf. *Macbeth*, v. 5.

"Life's but a walking shadow, a poor player,
That struts and frets his hour upon the stage,
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

"And what in real value's wanting,
Supply with vapouring and ranting."—HUDIBRAS.

331 *Proselyte.* προσήλυτος, a new comer, a convert to Judaism.

338 *His theme divine.* Nominative absolute.

343 *Stablisthes.* Notice the complete revolution the word has made—*stabilire, établir, establish, stablsh*; cf. *state*, &c.

346 *Of heavenly temper.* Cf. *Par. Lost*, i. 284, "his ponderous shield ethereal temper." See note on *Winter Morning Walk*, l. 664.

349 *Sacramental.* Used in the Latin sense. *Sacramentum* was the oath of allegiance of a Roman soldier. The word in its Christian sense was first applied to baptism—the vow to serve faithfully under the banner of the cross. See *Browne on the Thirty-nine Articles*, p. 576.

350 *Would to heaven.* A confusion between "would God" and "I pray to heaven."

351 A picture from the life of a certain Dr Trusler, who seems to have combined the trades of preacher, teacher of elocution, writer of sermons, and literary hack.

352 *Empirics.* εμπειρικός, one who trusts solely to experience or practice instead of rule, hence a quack. The accent is the same as in Milton (an exception to the rule. See note on *Sofa*, l. 52).

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THE TURKISH QUESTION

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state of things was for the moment crossed by the death of Alexander (Dec. 1, 1825). The view which his successor Nicholas would take became in the last degree important; Canning, with great wisdom, chose Wellington—opposed indeed to his policy, but personally acceptable to the Russian Czar—as his special ambassador to take the royal congratulations upon the new Emperor's accession, and to continue the negotiations if possible. The appointment met with universal approbation; even Metternich believed that in the hands of Wellington the question must be settled in accordance with his views. It was with much surprise and anger that the Turks and Austrians heard that, on the 4th of April, an arrangement had been arrived at between the Courts of England and Russia. Taking advantage of the very moderate claims of the Greeks, who demanded no more than to be placed on the same footing as the Danubian Principalities, remaining as self-governing but dependent vassals of the Turkish Government, the English minister had succeeded in procuring the signature of a protocol embodying a plan for peaceful intervention.

Protocol
between
England and
Russia.
April 1826.

The cause of Greek independence had already excited enthusiasm in England, many volunteers had joined the armies, and money had been subscribed for them. In this enthusiasm Canning in his heart fully joined; from early youth one of his favourite dreams had been the independence of that race to which as an ardent lover of the classics he felt he owed so much. But, true to his principles, and determined to maintain the strict neutrality of England, he had done his best to check any active assistance to the insurgents. According to his view it was necessary that England should intervene with clean hands, and as the friend of both parties. He was also in constant dread of the watchfulness of his Tory enemies, fearing lest any sign of too great favour to Russia should enable them entirely to thwart his plans. Nevertheless the knowledge of the approaching intervention gave a great impetus to the feeling in favour of Greece in England, and men and money were poured in considerable quantities into the peninsula. Lord Cochrane, the most dashing and adventurous of English sailors, had joined the insurgents with an American frigate, General Churchill took command of their armies, yet their destruction seemed immi-

Enthusiasm
for Greek
independence
in England.

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1264]

MARCH TO LEWES.

153

fellow-countrymen, there was need of some outward mark to distinguish friend from foe. All had entire confidence in the wisdom and military skill of their leader, whose exploits in Gascony had marked him out as being one of the foremost soldiers of the age.

Before sunrise, on the morning of May 14th, the Barons' army was ordered to march through the woods across the summit of the ridge of down which lay between Fletching and Lewes. Such was the care of Earl Simon in the disposition and ordering of his forces that, although many of them were novices to war, the march was accomplished in perfect order and discipline. Before starting Earl Simon dubbed as knights the young Gilbert de Clare, Earl of Gloucester; Robert de Vere, Earl of Oxford; and John de Burgh.

The army advanced within two miles of Lewes, when they ascended the slope of a hill, from which they soon caught sight of the bell-tower of the priory. Then dismounting from his horse, Earl Simon addressed his soldiers: "Beloved comrades and followers, we are about to enter upon battle to-day in behalf of the Government of the kingdom, to the honour of God, of the blessed Mary, of all the saints, and of our mother Church, and moreover for the maintenance of our faith. Let us pray to the King of all, that, if what we now undertake pleases Him, He would grant us vigour and help, so that we may do a pleasing service, and overpower the malice of our enemies. Since

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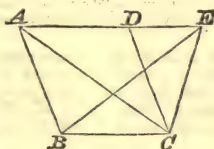
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of all of them open by two slits turned towards the centre of the flower. Their stalks have expanded and joined together, so as to form a thin sheath round the central column (fig. 12). The dust-



Fig. 12.

Dust-spikes of gorse (*enlarged*).

spikes are so variable in length in this flower, that it may not be possible to see that one short one comes between two long ones, though this ought to be the case.

The *seed-organ* is in the form of a longish rounded pod, with a curved neck, stretching out beyond the dust-spikes. The top of it is sticky, and if you look at a bush of gorse, you will see it projecting beyond the keel in most of the fully-blown flowers, because the neck has become more curved than in fig. 12. Cut open the pod; it contains only one cavity (not, as that of the wall-flower, two separated by a thin partition), and the grains are suspended by short cords from the top (fig. 13). These grains may be plainly seen in the seed-organ of even a young flower. It is evident that they are the most important part of the plant, as upon them depends its diffusion and multiplication. We have already seen how carefully their well-being is considered in the matter of their perfection, how even insects are pressed into their service for this purpose! Now let us glance again at our flower, and see how wonderfully contrivance is heaped upon contrivance for their protection!



Fig. 13.

Split seed-pod of gorse.

First (see fig. 10, p. 14), we have the outer covering, so covered with hairs, that it is as good for keeping out rain as a waterproof cloak; in the buttercup, when you pressed the bud, it separated into five leaves; here there are five leaves, just the same, but they are so tightly joined that you may press till the whole bud is bent without making them separate at all, and when the bud

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Sing. Nom.	ὁ λόγος	ἡ νῆσος	τὸ ζυγόν	ὁ νόος νοῦς	τὸ ὀστέον ὀστούν
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Acc.	λόγον	νῆσον	ζυγόν	νόον νοῦν	ὀστέον ὀστούν
Gen.	λόγου	νήσου	ζυγοῦ	νόου νοῦ	ὀστέου ὀστού
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EXAMPLES.

SIMPLE.—ἄνθρωπος, ὁ, *man*; οἶκος, ὁ, *house*; ξύλον, τό, *wood*.

CONTR.—πλοῦς, ὁ, *voyage*; κανοῦν, τό, *basket*.

Obs. 1. In the neuters, nom., acc., and voc. are always the same; and in the plural these cases always end in *a*. The contraction of ὀστέα into ὀστᾶ is irregular, cp. 11.

Obs. 2. The following words are feminine :—ὁδός, *way*; νῆσος, *island*; νόσος, *disease*; δρόσος, *dew*; σποδός, *ashes*; ψῆφος, *pebble*; ἄμπελος, *vine*; γνάθος, *jaw*; ἡπειρος, *continent*; and some others.

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MISCELLANEOUS.

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trace of anything artificial, except perhaps in the orators : and even there the art is shown as much in the *extreme naturalness* of the order as in anything else.

The considerations therefore that determine the order of words are chiefly the following : clearness : emphasis : neatness and euphony.

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VERBS.

45

SHALL AND WILL.

98. In the employment of these words to form a future tense, we must distinguish the *unemphatic* from the *emphatic* use.

In ordinary conversation, when *shall* and *will* are merely used as signs to mark future events, custom (or, as some say, courtesy) has decided that *shall* is to be used for the *first* person, and *will* for the *second* and *third* persons: thus we say

I shall go to London to-morrow.

You will be too late for the train.

The Queen will leave Windsor to-day.

But, even in the discourse of common life, when the *intention* marked by the word *will*, or the *compulsion* implied in the word *shall*, is to be made prominent in even a slight degree, *will* is used with the *first* person, and *shall* with the *second* and *third* persons:

Falstaff. You must excuse me, Master Robert Shallow.

Shallow. I will not excuse you: you shall not be excused: excuses shall not be admitted.

99. Next, in the emphatic language of poetry and the higher prose, *will* denotes *free intention*.

Shall denotes *strong compulsion, earnest admonition, firm assurance*, what must be, what ought to be, what is sure to come to pass

Hence *will* is often used with the *first* person:

I *will* arise and slay thee with my hands.—*Tennyson*.

And for her sake I do rear up her boy,

And for her sake I *will* not part with him.—*Shakespeare*.

And *shall* is often used with the *second* and *third* persons:

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PART I.

I.—THE STORY OF ARION.

Arion, after travelling abroad, hires a vessel to take him home.

1.—ARION citharista praeclarus erat. Is diu apud Periandrum Corinthiorum regem versatus erat. Tum in Italiam Siciliamque navigare cupivit. Ingentibus opibus ibi comparatis, Corinthum redire voluit. Itaque Tarento, urbe Italiae, profectus est, ubi navigium hominum Corinthiorum conduxerat.

The sailors form a plan to rob and murder him.

2.—Hi autem eum in mare proicere constituerunt; pecunia enim potiri cupiebant. Tum vero Arion consilium intellexit. Tristis ad preces confugit. Pecunia omni nautis oblata, vitam deprecatus est. Nautae vero precibus viri non commoti, mortem ei statim minati sunt.

Arion sings a beautiful song, and leaps overboard.

3.—In has angustias redactus Arion, in puppi stetit, omni ornatu suo indutus. Tum unum e carminibus canere incepit. Nautae suavi carmine capti e puppi mediam in navem concesserunt. Ille omni ornatu indutus, capta cithara, carmen peregit. Cantu

NOTES.

PART I.

SIMPLE SENTENCES.

EVERY Simple Sentence is either :—

- I. A Statement ; as *Psittacus loquitur*, *The parrot speaks*.
- II. A Command or Request ; as *Loquere, psittace*, *Speak, parrot*.
- III. A Question ; as *Loquiturne psittacus?* *Does the parrot speak?*

1. *apud*—‘at the court of.’

Corinth—a town on the isthmus which separates Northern Greece from the Peloponnesus (island of Pelops).—*Lat. Prim.* § 101.

ingentibus opibus comparatis.—*Lat. Prim.* § 125.

Tarentum—now Taranto, the largest Greek city in Italy, on the gulf of the same name.—*Lat. Prim.* § 121, c.

2. *oblata*—from *offero*.

3. *redactus*—from *redigo*.

mediam navem—‘the middle of the ship ;’ so with other adjectives of position, as, *summus mons*—‘the top of the mountain.’

4. *Taenarum*—now Cape Matapan, the most southern promontory of Greece.

delatus—from *defero*.

5. *multum pecuniae*—*lit.* ‘much of money.’—*Lat. Prim.* § 131.

6. *Massagetae*—a wandering tribe in Central Asia.

Scythae—a people of S.-E. Europe.

simili Scytharum—short for ‘like those of the S.’

Utor.—*Lat. Prim.* § 119, a.

Ex equis—‘on horseback.’

ad omnia—‘for everything.’

cocta—from *coquo*.

7. *quisque . . . sepeliunt*—‘They bury . . . each in his own.’

8. *ungulis bovinis*—‘with the hoofs of an ox.’—*Lat. Prim.* § 115.

magnitudine.—*Lat. Prim.* § 116.

9. The phoenix was said to live five hundred years, and then to kill itself by fire, its ashes producing a young one.

ex intervallo—‘after an interval.’

aliorum . . . aliorum—of some . . . of others.—See 91, note.

circumlitum—from *circumlino*.

magni—‘at a high price.’—*Lat. Prim.* § 128, a.

[EASY LATIN STORIES—G. L. BENNETT. See p. 18.]

CLEARCHUS IN COLLUSION WITH CYRUS. [BK. I. CH. III.]

Misled by the absence of allusion to any intention of going against the king, the soldiers applaud. Clearchus' understanding with Cyrus.

7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες, ὅτι οὐ φαίη⁶³ παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κῦρος δὲ τούτοις^{19a} ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν²⁶ πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὡς καταστησομένων τούτων^{27, 58a} εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων^{21a} τὸν βουλόμενον ἔλεξε τοιάδε·

Clearchus' second speech. 'Plainly the connexion between us and Cyrus is broken off; I am ashamed to face him, for I fear lest he should punish my breach of faith. Indeed we had all better look out for some way of escape, for Cyrus is a stern foe, and has a large force encamped at our side.'

“Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου^{8a} δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε⁵¹ οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος ἔτι ἡμῖν μισθοδότης· ὅτι μέντοι ἀδικεῖσθαι^{43a} νομίζει ὑφ' ἡμῶν, οἶδα. 10. ὥστε καὶ μεταπεμπομένου αὐτοῦ²⁷ οὐκ ἐθέλω^{49a} ἐλθεῖν, τὸ μὲν μέγιστον,^{14b} αἰσχυρόμενος, ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψευσμένος^{9a, 43c} αὐτόν, ἔπειτα δὲ καὶ δεδιώς, μὴ λαβὼν με δίκην ἐπιθῆ^{43d} ὦν^{4a, 13} νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα^{43a, 48c} εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν,²³ ἀλλὰ βουλευέσθαι, ὃ τι χρὴ⁴⁵ ποιεῖν ἐκ τούτων. Καὶ ἔως γε μένομεν^{52c} αὐτοῦ, σκεπτέον^{31a} μοι δοκεῖ εἶναι, ὅπως ἀσφαλέςτατα μενοῦμεν.^{50c} εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέςτατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγού²¹ οὔτε ἰδιώτου ὄφελος οὐδέν. 12. Ὁ δ' ἀνὴρ πολλοῦ^{26a} μὲν ἄξιος φίλος, ὃ ἂν φίλος ᾖ,⁴³ χαλεπώτατος δ' ἐχθρὸς, ὃ ἂν πολέμιος ᾖ

III. 7-16]

ANABASIS OF CYRUS, BOOK I.

ἀλεξήσασθαι is not the usual Attic form of the aorist of ἀλέξω, but has here the strongest MS. authority.

7. παρὰ βασιλείᾳ] To the king's court; ἐπὶ, which would imply hostility, seems purposely avoided. The effect of the speech is plain. Clearchus is not personally popular, but his declaration, that he is not going this long march inland in a strange country, at once brings over some even of Xenias' men, who probably knew what the march was. Ep. i. 1. 2.

8. τούτων] Neuter; that things would right themselves.

9. τὰ μὲν δὴ Κύρου] Cyrus' relations to us must vary with our relation to him. Note the cleverness with which the different points in this speech are put:—1. Of course our pay ceases, and we are thrown on our own resources: 2. we are the aggressors; I cannot face Cyrus, because I know I am treating him shabbily: 3. we shall require all our vigilance to guard our own safety: 4. we cannot neglect the strong force which Cyrus has, and which is sufficient to crush us, for he will be no relenting foe, if foe we make him, and he is close at our doors.

11. ἤδη] At once.

τούτων] i.e. τῶν ἐπιτηδείων.

12. ἐχθρὸς] Note the difference between ἐχθρὸς and πολέμιος. A man may be at war with you without any personal feeling of enmity, but he, if he be your foe, will be a bitter and unrelenting one. Krüger quotes appropriately CURTIUS vii. 10. 8: 'Illi nunquam se inimicos ei, sed bello lacesitos hostes fuisse, respondent.'

13. ἃ ἐγὶ γνωσκον] Like the γνώμην ἀποφαίνεσθαι of the Athenian assembly.

γνώμης] Consent.

14. εἰς δὲ δὴ εἶπε] 'One went so far as to say.'

ἣ δὲ ἀγορά κ.τ.λ.] It is this that gives point to the recommendation to buy provisions; it reminds them that they could not even get them without Cyrus' permission.

διὰ φιλίας τῆς χώρας] Note that φιλίας is predicate. The presence of a guide from Cyrus might secure their being unmolested.

ὅν πολλοὺς κ.τ.λ.] Another insidious hint of danger.

It was the Greeks mainly who had plundered the country in reprisals for the loss of their comrades.

15. ὥς δέ] i.e. ἕκαστος δὲ λεγέτω ὥς. The construction is changed from ὥς πεισόμενον, and a general positive word is understood from the negative μηδεὶς.

16. ὥσπερ κ.τ.λ.] As if Cyrus would not want his ships to convey back

ATTRIBUTIVE EXPRESSIONS.

NOTE 3.—The Objective Genitive in Latin, denoting the object of an action implied in the noun that it qualifies, is often used in phrases where in English we use the Prepositions *for*, *about*, *from*.

ENGLISH.	LATIN.
Resentment <i>for</i> a wrong.	Dolor injuriarum.
Escape <i>from</i> danger.	Fuga periculi.
A craving <i>for</i> gain.	Fames lucri.
Sleep is a refuge <i>from</i> all toils.	Somnus est perfugium omnium laborum.
Anxiety <i>about</i> the body.	Cura corporis.

NOTE 4.—The Attributive Adjective is used in Latin in many cases where we use Prepositions, such as *of*, *in*, *against*; thus—

Mons summus, *the top of the mountain*.
 Sullanus exercitus, *the army of Sulla*.
 Media aestas, *the middle of the summer*.
 Bellum Africanum, *the war in Africa*.
 Bellum Mithridaticum, *the war against Mithridates*.
 Reliqua Graecia, *the rest of Greece*.
 Italia tota, *the whole of Italy*.

NOTE 5.—Observe carefully the following distinctions:—

LATIN.	ENGLISH.
Urbs Roma.	The city <i>of</i> Rome.
Sardinia insula.	The island <i>of</i> Sardinia.
Civis Romanus.	A citizen <i>of</i> Rome.
Civis Atheniensis.	A citizen <i>of</i> Athens.
Graecus homo.	A Greek.
Homo Romanus.	A Roman.
Vir patricius.	A patrician.

NOTE 6.—The Objective Genitive follows many adjectives in Latin to express the object of *desire*, *knowledge*, etc., implied in the adjective; thus—

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